

THE
Baptist Magazine.

DECEMBER, 1817.

Death

OF THE LATE AMIABLE AND INTERESTING
PRINCESS CHARLOTTE OF WALES.

To record an event equally painful and equally impressive with that which has so lately dissolved a whole nation in tears, but seldom falls to the lot of a cotemporary historian. It is one of those dispensations of Providence which we must adore, without explaining it; and the results and consequences of which we cannot at present unfold. We can recognize the hand which touches the main-spring of the machine, but the wheel within a wheel we are not able to examine. Why the great Disposer of all events should, in this instance, withhold from royalty the protection which, in the large majority of cases, he affords to persons of ordinary and inferior rank, must be left for the developement of a future day. The only secret with which he has entrusted us is, that, as "Judge of the earth," he will "do right,"—that "all things work together for good to them that love him," and that what we "know not now" we shall "know hereafter." Nor is the curiosity of our fallen species ever more adventurous, or ever more offen-

sive, than when, leaving the surface on which only we are ordained to move in the present life, we attempt to dive into that unfathomable abyss which is formed by the hidden decrees and purposes of God.

While, however, the most solemn sympathies are excited, and before they sink into that calm, which may even obliterate the stroke that has raised them, let us inquire if there be not some improvement to be made of this affecting visitation, which may remain indelible on the mind, when the first flash of public feeling shall have vanished and disappeared.

Is it not evident, that *there is no respect of persons with God?* In the society of mankind there certainly are, and there certainly must be, degrees and orders, and distinctions of rank. Common as is the nature we share, it is self-evident, that without the preservation of these distinctions, and proper degrees of subordination on the one hand, and of authority on the other, neither family nor public government can

be maintained. The whole mass of the population of every land must be thrown into a chaos of anarchy and disorder. But it is equally clear, that before that eye which, at a glance, surveys the whole universe at once, all such distinctions are as nothing. The same hand which feeds the beggar, feeds his monarch too. The same Providence which watches over the interests of a nation, observes the sigh that heaves the *poor man's* bosom. And the same stroke which smites the meanest infant, lays a princess in the dust. A bad man arrayed in robes of royalty, is a bad man still; nor is there any thing in the insignia of earthly honours, that can either resist the arrows of death, or perpetuate the favour of God:

"He sees, with equal eye, as Lord of all,
A hero perish, or a sparrow fall."

It is the same Power that protects—the same sun that enlightens the cottager and the prince. The same blood must redeem, the same Spirit must sanctify, the same hope must animate them both,—or they are lost.

The possible disappointment of human expectation is another lesson, which we are equally taught by this national loss. A short time only has elapsed since every countenance was brightening, and expressions of congratulation and public joy were preparing for the illustrious Personage, who is now no more! In the thoughts of but few persons, it is probable, was the presentiment that *possibly she might die*. In a moment does a nation, dazzling with the sunshine of hope, become overcast with the clouds of despair. So uncertain are the things of this world, and so constant is their liability to change. And yet in what a

small number of instances do we find the mind prepared for any afflicting reverse. Not uncommonly are we censuring the builders of Babel, at the very time we are building a Babel ourselves. We hastily raise the edifice of our hopes, from the top of which we see, or think we see, a thousand pleasures to come, while we forget that the foundation of it is in the dust. The wind blows against it, and it falls. While prospects, which just before appeared the most enchanting, are enveloped in the storm, from which we hear the distant thunder, and await its approach with alarm. O for that grace which will teach us to build on a firmer basis, to cleave more closely to those things which are imperishable; and which, while the choicest earthly blessing is but a fading flower, will enable us to seek the favour of him whose very smile is life everlasting!

To these reflections may be added, *the universal dominion of death*.

"Princes, this clay must be your bed,
In spite of all your towers!"

And yet, in the whirlpool of worldly pomps and pleasures, how are such considerations drowned! "Dust thou art, and unto dust thou shalt return," is the common sentence upon mankind. In the fall of a Princess, who had captivated every heart, we see that no station can screen, no qualities secure, from the stern invincibility of death. All have sinned, and all must die! And yet how wonderful, that while the principle is so universally admitted, the instances of its *practical effect* should be so rare. Were this world to continue for ever, and were death heard of only as we hear of a beast of prey in a distant desert,

what more could be done than is done to secure the interests which the next day may becloud, or even the next breath of wind may annihilate and destroy?

Nor is *the mystery of Providence* less apparent than what has already been mentioned in this public visitation. Never were the hopes of a nation raised higher, and never, in so short a time, were they sunk lower, than on this mournful occasion. In the event of our present beloved Sovereign's death, we could see link after link in the chain of his successors. But God's "ways are not as our ways, nor are his thoughts as our thoughts." "His way is in the sea, and his path in the great waters, and his footsteps are not known." It is but a short distance that we can see before us. He neither gives an account of any of his matters, nor does he allow a creature like man to explore his secret designs. It is enough for us that his wisdom is unerring, and that he has sufficient power in his own hands to turn events, apparently the most disastrous, into occasions of the greatest good. Nor is the time very remote, when we shall see the meaning of all he has done; and when the arrangements of his providence being all complete, they shall rise like a magnificent edifice, beautiful and exact in all its parts, to the admiration of every beholder.

From the whole we see likewise *the infinite importance of committing all our concerns into the hands of God*. In him, and in him only, are we safe. Let troubles accumulate ever so fast, if he rules in the whirlwind, and governs the storm, we have nothing to fear: every thing in nature and providence is equally under his control. Neither the fire

can burn, nor the waters drown, nor the lions devour, without his permission. While it is only for him to give the word, and the same waters that separate for the Israelites, overwhelm the Egyptians. The same fire that was harmless to the three Hebrew children, was equally destructive to their enemies. The very lions whose mouths are stopped by an angel, that they hurt not a Daniel, can break the bones of his accusers before ever they reach the bottom of the den. What an infinite mercy to feel ourselves secure in the favour of him, to whom all things are subservient! Not a cup is there so bitter, but he can sweeten it; not a lot so hard, but he can soften it; and even out of apparent evil he can bring the greatest good. The very crossing of the hopes of a Joseph, was the means of his advancement. The very persecution of the church at Jerusalem, was the means of spreading the gospel in the world. The very fall of man, has been the means of displaying to the greatest advantage the perfections of God. The very sufferings and death of the Son of God, though affected by "wicked hands," were yet the cause of accomplishing the "determinate counsel and fore-knowledge of God, in the redemption of the church." The very afflictions of good men are not uncommonly the very means of their preparation for eternity, and for heaven. And who can tell, but that amidst the general mourning of our native land, there may be some design to be accomplished by this mysterious dispensation, which at once involves in it the glory of the Divine character, while at the same time it secures the ultimate prosperity of our country, and of the world. W.

Saffron Walden, Nov. 10, 1817.

THE POOR.

The Objects of Divine Compassion.

"Thou, O God, hast prepared of thy goodness for the poor." Psalm lxxviii. 10.

AFTER reviewing such a season of the year as that we have just witnessed, who can avoid making the grateful acknowledgment above. The state of the poor, from a variety of sources, had become exceedingly distressing; while the threatened interruption of gathering the fruits of the earth in their season, awakened new fears on the behalf of all, but especially the poor. These have happily been dispersed by the hand of a gracious Providence, and the barn is now filled with plenty, while the cheerful heart of the labourer sings,

"We bless the Lord, the just, the good,
Who fills our hearts with joy and food."

WATTS.

But still this preparation of Divine goodness is placed within the power of man, in some degree at least, and may, by a variety of other circumstances, be withheld from the enjoyment of the poor; and, therefore, while we admire and acknowledge it, we may be permitted to call it, with respect to the poor, an *uncertain good*, in order to introduce the notice of a superior preparation of God's goodness for them. That which forms at once a part of the Saviour's mission, and a proof of its divinity, viz. that the poor have the gospel preached unto them, (Luke, iv. 18, and vii. 22.) All the works and ways of God do indeed display his goodness: but in contemplating the wondrous preparation of his goodness in the gospel, we may join the exclamation of the apostle—"Oh the depth both of the wisdom and goodness of God."

Here is a preparation of good-

ness suited to the condition of man, as a lost and perishing sinner; for all have sinned and come short of the glory of God. In this view, and in this alone, the gospel appears useful and adapted to man, and hence derives its name, "*The glad tidings.*" It includes all the blessings necessary and desirable for the happiness and safety of man in this world, and for his everlasting happiness in that to come. In this prepared goodness we may enumerate the blessings of pardon, justification, renewal of heart by the Holy Spirit, peace and joy in the Holy Ghost, hope and certainty of preservation to the enjoyment of heaven, defence and support amidst the dangers and troubles of life and death, all needful grace for the soul, and all needful supplies for the body.

It is goodness revealing an all-sufficient Saviour, who after laying aside his glory, becoming *poor* himself for our sakes, obeying and suffering unto *the death*, was raised from the tomb, and exalted to the seat of universal government, at the right hand of the Father, to supply his prepared and sufficient goodness to the poor, "Wherefore he is able to save unto the uttermost."

But above all, it is goodness presented for free acceptance to the poor. All merit is found in Christ, we have none in ourselves. All our blessings are free gifts from his hands, and while they are eminently worthy of his grace and goodness, they come to us "without money and without price;" "whosoever will, let him come, and take of the water of life freely."

This feature of divine goodness is marked in the peculiarity of its design, "for the poor." The rich in this world can procure

many comforts, and command many friends, in the time of trial; while the poor are often left cheerless and forsaken, to bear the burden alone. God, however, has not forgotten them in his prepared goodness. It is the glory of the gospel that it addresses itself principally to the poor, though the rich are not excluded.

The poor have indeed some advantages above the rich in respect to the gospel. They are exposed to less temptations to indulge the sins that particularly cause a rejection or neglect of salvation. They meet the gospel with feelings and wants that urge their acceptance of its blessings: and it is their happiness that so many are employed, after the example of the Saviour, and his apostles, in preaching the gospel to the poor. What is the general method of divine Providence in bringing the sinner, whether rich or poor, to a knowledge of salvation, but by affliction, want, and necessity? Of how many may it be said, "I have chosen thee in the furnace of affliction." Under these views, the poor will be peculiarly inexcusable in refusing the gospel, as a preparation of divine goodness for them peculiarly.

The term will bear another sense—"a broken and contrite spirit;" or, as in Isaiah, lxi. 1, "the meek." Here the rich and poor meet together in one common state of mind necessary to make the gospel welcome. All are indeed impoverished in the sight of God, and happy those who are not like the Laodiceans, disposed to boast that they are "rich and increased in goods, and have need of nothing." "It is the poor that are filled with good things."

Many useful reflections might be here enforced, with respect to the evidence thus given to the truth and divinity of the gospel, and the illustrations of its nature and excellence. Let one, however, be deeply impressed—*how inexpressibly miserable must every poor sinner at last be found, who refuses to taste of so glorious a preparation of divine goodness.*

Oct. 23, 1817.

PICA.

A SOCIETY

FOR

THE PROMOTION OF PEACE.

To the Editors of the Baptist Magazine.

The pious and benevolent character of your work induces me to recommend to your patronage a society which proposes as its ultimate objects the glory of God, and the happiness of the human race — A SOCIETY FOR THE PROMOTION OF PERMANENT AND UNIVERSAL PEACE.

Permanent and universal peace — a blessing so long promised, and so explicitly predicted as the effect of divine knowledge (Isa. xi. 9.) must surely be interesting to the heart of every Christian: it is one of the objects of his daily petitions at a throne of grace; the only painful reflection connected with the subject arises from the fear, that the period at which it will be enjoyed is still very distant. Certainly it is not for us to know the times and seasons when events will take place; but as God is pleased to employ human agency, should not a Christian be willing to examine whether it be in his power to do any thing to accelerate this happy event? We know that

the Lord will save his own elect, but do we therefore refuse to send missionaries and Bibles to the Heathen? We know not the exact time when Christianity shall become generally prevalent, but do we therefore delay any attempt for the dissemination of religious knowledge?

The predictions, that "the elect shall be gathered from the uttermost parts of the earth," (Mark xiii. 27.) that "all shall know the Lord," (Jer. xxxi. 34.) excite Christians to diligence in the promulgation of divine truth, and animate them amidst the arduous labour, by the certainty that they shall not labour in vain, nor spend their strength for nought. It is as expressly predicted, that under the gospel dispensation, "men shall beat their swords into plough-shares, and their spears into pruning-hooks;" that "nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. ii. 4.) These predictions afford a firm foundation for our faith, and an animating motive for our conduct, while we attempt to convince men of the evil of war. Let no one object, that the principles to be inculcated will develope themselves but slowly—that the work must necessarily be very gradual; for this only shews, that there is no time to lose; that promptitude is of the utmost importance.

It has been taken for granted by Christians, with the exception of two denominations, (the Quakers and the Moravians), that war is an *inevitable* evil, and that individuals could do nothing to prevent it; and but little to mitigate its horrors; but as *the spirit of war* is in direct opposition to the equitable principles and benevolent feelings which

Christianity produces, can we, as Christians, refuse to yield a patient and candid attention to the arguments which are urged in proof of its unlawfulness?

It has been said by some wise and pious men, that the custom of war will never be given up, till by the reception of Christianity the evil passions of mankind are subdued. Are we then to postpone all discussion, and indolently to wait for what has been sometimes called the *Millenium*, or *latter day glory*? or ought we not rather to propagate Christian principles, in the reasonable hope, under the divine blessing, of producing Christian tempers and Christian conduct? Is not the abolition of the slave trade a case in point? But if this argument had been thought conclusive, would not the slave trade, with all its enormities, have existed to the present hour? It was by exciting attention to the subject, and by publishing information, that the minds of men became enlightened.

This traffic was, in the outset, defended as *necessary*, though generally admitted to be, on *Christian principles*, somewhat *objectionable*. The men who first proposed the abolition, were treated as enthusiasts, and their scheme was pronounced visionary; but in a few years the nation was convinced, and the slave trade was abolished. Having seen, in so short a period, such a mighty revolution in public opinion, however unpopular the arguments against war may be at the present moment, I cannot allow myself to despair of seeing them at a future time successful; but to accomplish this, *discussion* is necessary; and is not a subject of such vast importance to Christian morality worthy of be-

ing fully discussed? If, hereafter, war should be proved to be defensible on Christian principles, then the scruples of those who doubt its lawfulness may be removed, and no one will have been injured by the investigation: but if it be proved to be indefensible, then, like the slave trade, let it be abolished. Truth is in no danger from discussion, if discussion is carried on in the peaceful temper of the gospel. Let every Christian lay aside his prepossessions, and examine the arguments adduced on both sides, with the conviction, that on this subject, as on every other in morals, he can, he ought to have, no interest paramount to the truth. But methinks I hear some Christian say, I am an obscure individual, it is not worth while for me to investigate the subject; for my opinion, however correct, can be of no importance to society. May we not reply, my friend, you are mistaken? there is no individual whose opinion has not weight with some one; and if excessive modesty, a strong attachment to preconceived opinions, indolence, or mere disinclination, indispose any one to this investigation, let him be roused by the recollection, that no subject in which Christian morality is involved ought to be a matter of indifference to a Christian.

In the case of the slave trade, we were very properly concerned to put an end to the miseries inflicted on natives of other countries unknown to us: but in war, we devote to destruction, without remorse, our countrymen and our kindred.

Let not the female sex imagine that, because they are not called to bear arms, this subject does not concern them. The senti-

ments of females, especially of those who have *mind* enough to think for themselves, have great weight in their respective circles; and those of them who are mothers, have in great measure the formation of the character of their children; it is, therefore, their duty to inform themselves respecting every branch of Christian morality. That females entered zealously and usefully into the question of the abolition was evident to those who witnessed that eventful struggle. The influence of women, always powerful, becomes peculiarly so, when from their lips we hear the law of kindness.

That females have not yet entered on this subject with all the feeling, and all the ardour that belong to the sex, may, I suppose, be accounted for, from their knowing but little of the evils which war inflicts on society. Happy British females, you have not seen your habitations consumed, and the surrounding cornfields desolated by an hostile army. You have not been compelled to hear the clangour of arms, and the confused noise of the battle; the discordant sound of the groans of the dying, and the shouts of the victor, ascending together. You have not been exposed to the brutal outrages of a licentious soldiery; but these, and ten thousand other evils, war has inflicted on your sex in other countries.

Parents and teachers who enter into the pacific views of the society, may be expected to imbue the minds of the youth under their charge with the spirit of peace; and if the desirable change should not be effected in our day, let it be our concern to qualify the rising race to carry on the work. If the present generation,

like the Israelites who left Egypt, have disqualified themselves for the happiness and the honour of entering on the promised possession, let them, at least, train those who are just entering on the wilderness for this high felicity.

Can it be necessary to press this subject on the attention of ministers of the gospel? Ministers of the Prince of Peace, may not the friends of the human race depend upon your utmost exertions to disseminate the principles, and to promote the love of peace?

I fear I shall weary the patience both of you and your readers; and yet I know not how to close without addressing Christians who are habitually and earnestly praying for the universal spread of the gospel. If such persons were to examine the obstacles that retard this glorious work, they would ascertain that very many of them originate in war: this discovery would surely interest them deeply in the success of a society which attempts to promote permanent and universal peace.

War exhausts the resources of a country, destroys the industry of a considerable proportion of its inhabitants, contaminates their morals, and greatly impairs, if it does not totally annihilate, their benevolence. Nor are those members of the community who are actually engaged in warfare, the only persons whose moral feelings are injured by war. They, who by the frequent recurrence of such events, learn to hear and to read with unconcern of thousands slain in battle, who learn to rejoice in a victory, without considering the immense price at which it is purchased, are surely allowing themselves in a temper

which it would be difficult to reconcile with the mild and compassionate spirit of the gospel.

In this country, the life of a man is precious in the eye of his neighbour; but he who would, in the moment of danger, risk his own life to protect him, hears of his fall in battle with scarcely any emotion; for he was only one out of a thousand who fell in the action, and the probable effect of the action itself fully occupies his attention. Thus war tends to destroy the social feelings, and to debase the character of a moral nation. That Great Britain forms something like an exception, is, perhaps, owing, under the care of Providence, to several counteracting circumstances. There have always been persons in the country who objected to war. During the war which commenced in 1793, there were a considerable number of persons, in all parts of the kingdom, who opposed the war, and lamented the sanguinary spirit that was manifested by a large proportion of its adherents. The reasonings of many good writers, and the eloquence of many of our senators, were employed to demonstrate the folly and the criminality of invading a neighbouring nation; and together with objections that were applicable to that particular war, many powerful arguments were urged that were of more general application. The perpetual discussion respecting the abolition of the slave trade, which excited benevolent feelings; the active part taken by Protestants, of all denominations, in the management of pious and charitable institutions—institutions which naturally increased in magnitude and number, must all have had a powerful effect in counteracting the spirit of war. Besides which,

it is to be recollected, that England has not been the seat of war; and let us not forget, that it is difficult to estimate the amount of national depravity, until our soldiers and sailors become again a part of the community.

The society has published three Tracts—"A Solemn Review of War," &c.—"War inconsistent with the Doctrines and Example of Jesus Christ," by J. Scott.—"An Essay on the Doctrines and Practice of the Early Christians, as they relate to War," by Thos. Clarkson, A.M.—"Extracts from Erasmus," which I beg leave warmly to recommend to the perusal of your readers; not because I entirely agree with the authors, for I am not prepared to surrender the right of defending our persons, or our civil liberties, but because it is only by discussion that truth can be elicited; and they have discussed the subject with ability and Christian spirit.*

Committing this feeble attempt to the blessing of the common Father of the human race; who made of one blood all nations of men, and who in his tender compassion to mankind, will hereafter make wars to cease to the ends of the earth.

C. M. W. L.

P. S. Since this letter was sent to the Magazine, the Peace Society has published another Tract, and their first Annual Report: by the latter it appears, that they wish, as soon as they can obtain sufficient pecuniary assistance, to print, and circulate on the Continent, tracts in different languages, in favour of peace.

* The Tracts are sold by Hatchard, in Piccadilly, bookseller to the society; by Darton and Harvey, Gracechurch-street, and by other booksellers, price 2d. each.

ON PUBLIC PRAYER.

THE ability to engage in extempore prayer is possessed, in a good degree, by most of our ministers, and by a considerable number of the members of our churches. Private meetings of females for social prayer is not uncommon; and at our weekly prayer meetings, the brethren conduct the service in a most edifying manner; so that great numbers of godly persons are frequently exclaiming, "It is good to be here."

Without the intention of wounding the feelings of any who are in the habit of engaging in public prayer, the writer presumes some general observations upon the subject may be profitable, and tend to improve those gifts which are bestowed by the great Head of the Church for the edification of his mystical body.

The nature of this service is so very solemn, from the consideration of the awful majesty of the divine Being who is addressed in prayer, *who is glorious in holiness, venerable in praises, doing wonders*: from thoughts of the glory which surrounds the Lord Jesus, the mediator between God and man, standing as the high priest before the throne of God; from meditating on the love of the Holy Spirit, who condescends to help the infirmities of believers; that, on every approach to God in prayer, we ought to be impressed with the admonitory exhortation, — *let us have grace whereby we may serve God acceptably, with reverence and godly fear!*

We have a very instructive example in the conduct of the prophet Elijah; who, at a time of special nearness to God, even when permitted to converse with

him in the mount, was filled with reverence and holy awe: *he wrapped his face in his mantle*, 1 Kings, xix. 12, 13. Nor was this feeling occasioned by any servile fear, or painful apprehensions, arising from the "terrible wind," the "earthquake," or the "fire;" for these had all passed by him: no, it was when he heard the "still small voice," that Elijah thus acted. So when Moses was permitted in the same "holy mount," to "converse with God face to face, as a man speaketh to his friend," it is said, *He made haste and bowed his head towards the earth, and worshipped*. There is evidently in some persons a most unsuitable and unsufferable boldness when they are addressing the Most High God, the "maker of heaven and earth," as if they thought he was altogether such an one as themselves. If they felt as Elijah and Moses did, instead of affecting such intrusive familiarity, the thought of the infinite distance between God and them would cause them to shrink into nothing, with horror and confusion of face. Who, that "thought soberly," when thus employed, would approach God with less reverence than angels, who excel in strength? But shall angels "cover their faces," and man appear in the presence of God without awe or reverence? Shall holy beings be overwhelmed with the incomprehensible glories of the great Jehovah; and sinful creatures stand before him unaffected and unhumbled? It is strange, that those who use the publican's prayer, should express the pharisee's confidence. Let such bold temerity be never manifested by those, who profess "to know God" as holy, and to consider themselves as guilty! They may be certain, that holy boldness in

prayer will always be accompanied with a deep sense of guilt and unworthiness; and that the most eminent saints have expressed the greatest self abasement in the divine presence.

"The more thy glories strike mine eye,
The humbler I shall lie;
Yet while I sink, my joys shall rise
Unmeasurably high."

Such reverential awe, will also prevent that kind of intolerable familiarity which some indulge, that would not be suffered by any fellow creature in an exalted station. To address Him, whose understanding is infinite, as if information was to be communicated to unbounded intelligence, is a shocking violation of all propriety: to say nothing of its impious tendency! And when these seasons are chosen to communicate to our fellow worshippers, sentiments through the medium of prayer, which a want of courage prevents conveying by direct conversation, it is too shameful to be tolerated for a moment. There are those, too, who would despise the "vain repetitions" of such as expected to be heard for their much speaking; who either through negligence, or confusion, so frequently repeat epithets only applicable to the Divine Being, that it becomes not only irksome to sober and sedate worshippers, but exceedingly distressing, from the unsuitableness of such an incoherent address. The terms, — "Most Mighty God," and other similar expressions, are of too awful an import to be used as mere expletives, or as words of no signification. In fine, no language should be employed, no gestures practised, no spirit manifested by those who conduct public prayer, but what are calculated to instruct the ignorant in the nature of the

solemn exercise: to express the feelings of those who are of "broken and contrite hearts, trembling at the word of God," or to convey the sentiments of such, who, panting to pour out their grateful hearts before God, will be able to say "Amen" at their "giving of thanks," 1 Cor. xiv. 16. That ministers, and all others, when thus engaged, may "watch unto prayer," and "pray with the spirit and understanding also," is the fervent prayer of

GAIUS.

THE VANITY

OF A

MERE PROFESSION OF RELIGION.

It is evident, that many persons are resting in a mere profession of religion, not considering the folly and danger of so doing. Such persons regard the doctrines of divine grace, and the precepts of divine authority, no further than is necessary, either to maintain their reputation among men, or to preserve their consciences from the fears of hell; this can afford them no peace in life, nor any solid comfort in death; while true religion is attended with spiritual blessings here, and will be followed with eternal felicity hereafter.

It is, therefore, of the utmost importance, that we diligently examine the principles by which we are influenced, the rules that govern our conduct, and the ends we have in view in all our religious exercises.

Many wish to be accounted Christians, who have no delight in real Christianity; and its form has been often observed with considerable exactness, by those who have denied its power; but how well soever that form may be supported, or carefully guarded against gross immoralities, it

will be altogether unavailing. There were some in the church at Sardis, who had a name to live, but were dead; they professed to believe in Christ Jesus, and had his ordinances administered among them; they were looked upon by others, and doubtless looked upon themselves, as vitally united to him, yet he pronounced them dead.

In many instances, peculiar advantages have served only to increase the guilt, and to aggravate the condemnation of these professors. "You only have I known of all the families of the earth, therefore will I punish you for all your iniquities." We should be very careful lest we rely on external privileges, without sanctifying grace. Many are greatly delighted with the preaching of the gospel, on account of the manner in which it is delivered, who remain strangers to its purifying efficacy. The preacher may possess charms capable to arrest our attention; he may be to us what Ezekiel was to his hearers, "As a very lovely song of one that hath a pleasant voice, and can play well on an instrument," while we are very far from receiving the love of the truth, that we may be saved. The prophet's manner of address pleased his carnal hearers, yet they would not part with one gainful sin, notwithstanding all he could say to them against the evil of covetousness. This temper of mind is too common; many highly approve the preacher, are much gratified with the hour's entertainment, and because they have a taste for ingenuity, eloquence, and a graceful delivery, they imagine themselves very devout; but their hearts at the same time go after their idols.

The parable of the ten virgins designed to teach us the vanity

of a mere profession of religion. We learn from it, that not only the various classes of open transgressors are in the road to destruction, but (what, is an affecting thought,) that even a large proportion of those who appear to be followers of Christ, will be found strangers to his grace. Probably the foolish virgins never suspected the safety of their state, until the cry was made at midnight—"Behold the bridegroom cometh, go ye out to meet him." How alarming was their condition—they had no oil with them; unable at that critical moment to obtain a supply, they lost the opportunity of entering in to the marriage supper. Such, at the last day, will be the condition of all who are found destitute of real religion: they will then be convinced of the difference between themselves and true Christians, but this conviction will come too late; none will then enter in to the marriage supper of the Lamb, who have not washed their robes, and made them white in his atoning blood.

Mere formality stands opposed to the design of Christ in becoming a sacrifice. "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." It is not enough to have refined notions of Christian doctrine in our heads, nor to have our hands free from gross pollutions of sin, but our hearts must be purified by faith; and the more evidently we are delivered from the dominion of iniquity, the clearer will our evidence be of an interest in his death, "Blessed are the pure in heart, for they shall see God."

To rest satisfied with an outward profession of religion, sets aside Divine influence. God has

promised, "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." The mere formalist has no experience of the fulfilment of these promises, nor does he look for any; it is enough for him that his outward deportment be regular and decent; as to a new heart and a right spirit he has no solicitation about them. If a form of godliness were all that is necessary to salvation, we might be either Papist or Protestant, Mahometan or Pagan, with equal safety; but eternal truth has said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Men generally feel themselves interested in whatever concerns their temporal welfare; the prospect of a good situation, or of an advantageous agreement, calls forth their activity and diligence; which, if not carried to an extreme, is laudable; but upon this principle, how earnest should we be where eternal happiness or misery is involved. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Let us carefully apply these thoughts to our own hearts, and beg of God to give us grace properly to understand our true characters, and devote ourselves to his service.

ORIGIN
OF THE BAPTIST CHURCH,
NOW MEETING IN
Little Wild-street, London.

(Compiled from the Records of that
Congregation)

(Concluded from page 415.)

The withdrawment of the church in Hart-street from the other five churches was not resorted to without due care and deliberation. On Jan. 24, 1692, several of the members were appointed "to consult with brothers Collins, Sawresby, Harrison, and Stennett, elders of several churches of the same faith with us at brother Piggott's house, stating the matter of difference between them and the five parts called the Dependancy." At the church meeting, Feb. 5, 1692, they declared their independency of all other churches, stating their reasons at length; which paper was to be copied, and sent to each of the churches of the Dependancy. From this it appears, that the "ordained elders" of the "Dependancy" had refused to come among them on account of their singing; and that the elders had been prevented from preaching among them. They were, therefore, compelled to choose elders and deacons for themselves. They charge the Dependancy with "encouraging covetousness and contempt of the ministry; and those churches," they say, "that were too much addicted thereunto, will make not haste to choose elders of their own, so long as they are by this Dependancy to be supplied by the elders of the other churches gratis." On Feb. 21, 1692²/₃, it was agreed, that Messrs. Piggott and Keys should be put in nomination for elder or elders, and others for the office of deacons; the day

of election was fixed to be conducted by "fasting, praying, and preaching." On March 21 it was "agreed by the free and unanimous vote of the members now mett for the election of an elder and deacons for this congregation, that our brother John Piggott be and is hereby elected elder." Six persons were chosen deacons at the same meeting. On March 26 they sent to the church in Goodman's-fields to know "if they had aught against him in matter of life and conversation, or can shew cause why he should not be ordained our elder." Mr. Piggott accepting this invitation, was allowed 70*l.* per annum "for and towards his maintainance and encouragement in his work." Mr. Keys appears to have been discouraged, and complained of a want of affection towards him. This the church disclaimed, and urged him to continue with them as morning preacher. Mr. Keys having engaged with another congregation, and desiring the church in Hart-street to let Mr. Piggott take the whole work upon himself, he honourably and amicably withdrew; and the church expressed their regard towards him by passing a vote of thanks for his kindness in preaching amongst them, and requesting him to continue his affection towards them.

Mr. Piggott being now the sole pastor, at the next church-meeting July 11, 1693, the church resolved to procure land for erecting a meeting-house; and in October following they fixed on building one: this was in St. John's-court, Hart-street. In December we find the following resolution respecting it: "That the brethren and others be at liberty to set upp pews att our new meeting-house not exceeding five foot ranging from the walls,

at their own cost and charges that shall desire the same."

In this new place it appears that God remarkably blessed the ministry of Mr. Piggott. At a church meeting March 20, 169³/₄, they "agreed that a day of thanksgiving be kept by the members of this congregation in this place, upon Wednesday the 11th day of April next, commonly called the Wednesday in Easter week, to render praise and thanksgiving to the Lord for his manifold blessings in settling, preserving, and succeeding the gospel in this place; and to implore the continuance and increase of the same blessings towards us."

From this time the church was in peace: discipline appears to have been observed with great regularity; and in some instances where the conduct was of a gross description, the excommunication of the members was made public before the whole congregation.

In July, 1695, a day of humiliation, with fasting and prayer, was observed by the members of the church; and in the following September "a day of thanksgiving to Almighty God, for a particular answer of prayer, in adding to the church so considerable a number of members."

About four years afterwards, September 13, 1699, there is an entry of considerable length, which states, that there had fallen out an unhappy division in the church, with respect to principles; but that in order to prevent a rent and division, they agreed to several resolutions; particularly that they would abide by the divine principles, Heb. vi. 1, 2; that they would not reflect on each other for being of different opinions; and that all names of distinction be buried, and that

"the glorious name of a Christian be the common name among us; and that we endeavour to walk together as heirs of the grace of life." A day of humiliation and prayer was appointed, and a sermon to be preached on the duty of "brotherly love." And lastly, "Itts our request that our elder be as inoffensive in his preaching, and in his conversation, as he can; and that he do desire those ministers that preach for him to be as inoffensive in the work, touching the aforementioned points in controverſie, viz. personal election and final perseverance." On this occasion they engaged to lay aside all animosities "about matters of opinion;" and they agreed "to embrace in love, though they differed in judgment." Mr. Piggott, too, wrote and signed the following declaration: "I promise to preach (as God shall assist me) as inoffensively as I can with a good conscience, in relation to personal election, particular redemption, and final perseverance: Witness my hand, JOHN PIGGOTT."

The members of this church, consisting of Arminians and Calvinists, were desirous that these terms of distinction should be merged in the general term of *Christian!* It was not likely, however, that persons who were conscientious in embracing and maintaining such opposite sentiments, could be united as members of a separate society. The minister of such a congregation will not be able to preach the *doctrinal* articles of his creed *in-offensively*. Such a union, it has been observed, is like that occasioned by a severe frost, by which dirt, sticks, and straw are bound together, and which are kept together whilst the frost continues, but which will be immediately

dissolved when the sun arises. The instance before us is a case in point. The warmth of Mr. Piggott's ministry prevented a compromise of truth under the shallow notion of different *opinions* and soon after a separation took place: Mr. Piggott, and his Calvinistic friends, removing from St. John's-court, and building a meeting-house in Little Wild-street.

Mr. Piggott lived till 1713, and was very popular and remarkably useful. His volume of sermons, (to which a fine portrait, engraved by *Vertue*, is prefixed,) are a standing monument of the extent and eminence of his theological knowledge, and the respectability of his character.* He was succeeded by Mr. Thomas Harrison. After him, Dr. Andrew Gifford, who left the church in 1735, with a considerable number of the members, and founded the church in Eagle-street. Drs. Joseph and Samuel Stennett, both distinguished ministers, succeeded. Since them, Mr. Benjamin Coxhead, and Mr. Thomas Waters, have been their pastors; and at present Mr. John Edwards. May this church, which has existed nearly 130 years, notwithstanding all its changes, be preserved, increased, and perpetuated.

IOTA.

THOUGHTS ON THE CLOSE OF THE YEAR 1817.

* So teach us to number our days, and to apply our hearts unto wisdom."

Psalm xc. 12.

THERE are perhaps comparatively few practices more useful, or more neglected, than that of frequently pausing to review the

path we have been treading, the dangers we have avoided, the obstacles we have overcome, and the changes to which we have been subject; in order for our guidance, encouragement, and admonition throughout the remainder of our journey. The Christian, as a pilgrim, will stand greatly in need of these things, and will as assuredly find his interest connected with a practice so important as that we recommend, and which, when frequently and seriously recurred to, cannot fail to produce them. We are willing to allow, that there are certain seasons more particularly adapted for its exercise than others; and venture to assert, that there are few, if any, more so, than the annual and closing periods of time, which form so considerable a portion of our natural existence, and which from the sterility they bring, may well remind us of that season, when we ourselves must wither and fade, and when the purple current, which now flows warm in our veins, will be for ever congealed by the icy hand of death. The seasons have often been employed to depict the shifting stages of human life: hence youth has been compared to spring; manhood to summer; maturity to autumn, and decrepitude to winter. But there is an observable and essential difference in the last particular, *viz.* that the sterility of the winter is succeeded by returning spring; but "man goeth to his long home—he lieth down and riseth not again till the heavens be no more." We have all seen with what rapidity the various seasons have passed over our heads, and with what unvarying order they have brought us to the present gloomy period: and well may we make the supplication before us our own, and

*A further account of Mr. Piggott may be seen in a History of the English Baptists, by Joseph Ivimey.

say—"So teach us to number our days, that we may apply our hearts unto wisdom." And who is there with a desire of profit rather than amusement, but must be deeply affected by a review of the past year—not only as it regards the misimprovements of many of its privileges and opportunities, but also in reference to the various changes and trials he has either felt himself, or witnessed in others; trials in person, circumstances, and connections, in the church and in the world. Has he not for himself, or for his friends, been called to visit the receptacles of mortality, and follow the remains of some beloved object, some tender offspring, some wife of youth, some beloved parent, or some affectionate friend, to the house appointed for all living? Has he not, also, witnessed the insatiate ravages of death even in the Palaces of Royalty? While the population of the grave has been daily and hourly increasing, has he not witnessed a thousand unexpected and unwelcome occurrences in himself and others; in some, perhaps, the reduction of almost every earthly comfort to the ground: in others, the direst of personal afflictions, both of body and of mind, and in all the transitory unsubstantial nature of created good. Oh that the recollection of these things may constrain us to exclaim with fervent desire, "so teach us to number our days, that we may apply our hearts unto wisdom." To my youthful readers in particular, I would beg to recommend the consideration of these words at the present, and, indeed, at every other period; their sentiment is alike plain and important, viz. that time is uncertain at best, and swift at most. Carry not your thoughts forward, therefore,

my dear young friends, to the lengthened round of "threescore years and ten," recollecting that but few comparatively attain it. Nor think that even then, the lapse of ages will intervene between you and the righteous judgment of God, and so let distance diminish in your esteem the vast importance of being wise for eternity, and of so numbering your days, as to apply to Christ as the fountain of wisdom—to feel and practice the instructions it affords. Since, even now, your breath is in your nostrils, and your life is, in consequence, a "vapour that appeareth but for a little while, and then vanisheth away." Recollect that the judgment of the wicked is remarkably set forth by our Lord in the parable of the rich man, to whom it was said, "Thou fool! this night shall thy soul be required of thee:" and of whom we afterwards read, that "in hell he lifted up his eyes, being in torment;" while his five brethren were yet upon the earth, and Lazarus in glory. Well, then, does it become us to pray—"So teach us to number our days, that we may apply our hearts unto wisdom." May we be enabled so to number our days in the fear of God, as to mourn over those which have been misspent—lament over those which have been employed in the pleasures of the world and the service of sin—blush over those that have been idly wasted—and if there are any that have been devoted to the worship and service of Jehovah, may we cheerfully exclaim—"Of thine own have we given thee:" while we continue to cry with unabating desire—"So teach us to number our days, that we may apply our hearts unto wisdom." E. D.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XV.

THE FIXED STARS.

"How distant some of the nocturnal suns !
So distant, says the sage, 'twere not absurd
To doubt, if beams got out at Nature's birth,
Are yet arriv'd at this so foreign world;
Though nothing half so rapid as their flight."
YOUNG.

THE consideration of the planets as habitable worlds, ever revolving round the sun, their source of illumination, of their assistant moons, doubtless also seats of existence, assiduously performing their useful journeys; and particularly of the sun himself, the glory of the system; while it elevates our conceptions of Divine wisdom and beneficence, prepares us for the still more sublime contemplation of the fixed stars, not only as so many immense worlds travelling through infinite space, but as the centres of as many systems, on which probably depend innumerable orbs, also the receptacles of diversified life.

To demonstrate such an opinion is utterly impossible, from the immeasurable distance of their situations; yet, on examination we shall find sufficient reason to warrant the inference. Although astronomers have not been able to ascertain the precise degree of the remoteness of any of them, yet, from persevering observation it is known, that the distance of the nearest of these stars must exceed 20 billions of miles:—a distance so immensely great, that light cannot pass through it in less than three years. And if we admit space to be infinite, and suppose that it is generally adorned with worlds of life, a supposition by no means extravagant, but quite consistent with the unbounded capabilities of an almighty God, we may believe with Huggens, there may be worlds of light, whose cheering beams, notwithstanding the

rapidity of their flight, cannot have had sufficient time to reach our earthly habitation since the creation. Dr. Halley, reflecting on this interesting subject, has advanced* what he acknowledges to be a metaphysical paradox—"that the number of stars must be more than finite, and some of them more than a finite distance from others;" yet, says Addison, "this thought is far from being extravagant, when we consider that the universe is the work of infinite power, prompted by infinite goodness, and having an infinite space to exert itself in." "If," says Halley, "the number of stars be finite, and occupy only a part of space, the outward stars would be continually attracted towards those that are within, and, in process of time, they would coalesce, and unite into one: but, if the number be infinite, and they occupy an infinite space, all the parts would be nearly in equilibrium."

These amazing bodies being at such a wonderful distance, it is not surprising that different opinions should have been entertained respecting their magnitudes. Thus, while some have classed them into different magnitudes, as they appear on our celestial globes, others have considered that their varying distances chiefly contribute to their apparently diversified magnitudes. This, however, is certain, that their size must not be judged of from their appearance to the unassisted eye; for the glare of light arising from the reflections of the aerial particles about the eye, greatly magnifies and multiplies their appearance. If it were possible to view them severally by the few rays that reach us from each, their magnitudes would appear to be greatly diminished. The curious youth may satisfy himself of this, by looking through a long tube at a star of the first mag-

* Philosophical Transactions, No. 364.

nitude, which he will find to be scarcely discernible. From their immense distance, we may safely infer, that they cannot shine by any other than a native light, which presents a striking analogy to the sun.

Although these bodies are called *fixed stars*, we are not to suppose they are motionless. We know that our sun revolves upon his axis, and from the periodical variations of light observed in some of these luminaries, we trace a still greater resemblance to our source of light. Besides which, new stars have been frequently seen, and others have disappeared: hence it is certain, important changes occur. Astronomers have been very diligent in comparing the present with the former situations of the stars, as recorded by ancient observers; from which it is evident, that they are not stationary, and the probability is, as Dr. Chalmers beautifully expresses it, "that our sun may be only one of a higher family, taking his part also with millions of others in some loftier system of mechanism; by which they are all subject to one law, and one arrangement—describing the sweep of such an orbit in space, and completing the mighty revolution in such a period of time, as to reduce our planetary seasons, and our planetary movements, to a very humble and fractionary rank in the scale of a higher astronomy. There is room for all this in immensity; and there is even argument for all this, in the records of actual observation; and from the whole of this speculation do we gather a new emphasis to the lesson, how minute is the place, and how secondary is the importance of our world, amid the glories of such a surrounding magnificence." This opinion is strengthened by the discovery of the nature of the milky way, which is found to consist of innumerable stars, too minute to be perceived by the unassisted eye. It is thought that our sun is one among them, and that, consequently, our system belongs to this part of the celestial regions.

There are many stars apparently single, which, seen through the telescope, appear double, triple,

and multiple: these have occupied much of the attention of astronomers, particularly of Dr. Herschell, who has compiled a very interesting catalogue of them, and supposes them to be "stars so near each other, as to obey the power of each other's attraction, revolving about their common centre of gravity, in certain determined periods."

The more obvious motions of these heavenly bodies have been divided into two kinds; the one, *apparent* or diurnal, arising from the earth's motion around its axis, by which the fixed stars appear to be carried along with the sphere of the firmament, round the earth, from east to west, in 24 hours. The other *proper*, by which they seem very slowly to recede from west to east, round the poles of the ecliptic, describing one degree only of the circle in $71\frac{1}{2}$ years. This second motion accounts for their ever varying longitude.

That man should have been early accustomed to admire the wonders of the skies, when rural affairs were so much the object of his care, that very erroneous theories should have been at first formed; and, considering his depravity, that after he had forsaken the worship of the only true God, his first siderial observation should have been made tributary to his superstition, are by no means surprising. As soon as a few individuals began to delight themselves with astronomical enquiry, it became necessary for the interchange of thought, and the communication of knowledge, that names should be assigned to the heavenly bodies; and that they should be in some way divided and subdivided, that each other's remarks might be rendered intelligible. Thus the ancients portioned out the stars into constellations; and by the ingenious use of figures as well as names, they employed both the imagination and the memory, and greatly contributed to the progress of the science. If the invention of these images had merely aided the memory, and enlivened the study, it had been well; but having sunk into the belief of a ridiculous and impudent mythology, they appropriated many of the

names to the stars of those heroes and personages, that not only in their imaginations, but in their histories, they had raised to the rank of deities, and elevated to heavenly thrones. Nor was it forgotten to foster the dark and presumptuous art of astrology, by an appropriation of names indicative of those virtues which the patrons of that art had attributed to certain stars; and hence one man is said to be born under a happy constellation, and another so unfortunate as to enter the world under an unhappy configuration of the heavens: but the humble Christian knowing that "secret things belong to God," neglects not to pray, "keep back thy servant from presumptuous sins."

That the division of the stars into constellations is very ancient, is evident from the holy scriptures themselves. In the book of Job several of them are mentioned: thus, in ch. ix. v. 9—"Which maketh Arcturus, Orion, and the Pleiades:" and in the sublime expostulation, ch. xxxviii. v. 31, 32—"Canst thou restrain the sweet influence of the Pleiades, or loosen the bands of Orion? Canst thou bring forth

Mazzaroth?* or canst thou guide Arcturus with his sons?" And in the following exhortation—"Seek him that maketh the seven stars and Orion," ch. 5. v. 8. of Amos, who is supposed to have lived 790 years before Christ. It would be easy to employ the evidence also of profane history: Hesiod and Homer, who flourished 900 years before Christ, mention these constellations, as do many other authors; but our limits admonish us to close the subject; and, with it, we leave the interesting science of astronomy to the serious consideration of our juvenile readers, who will afford an abundant reward to the collector of these thoughts, if it should ever appear that any of them see the least additional beauty and propriety in the devout exclamation of the sacred poet—
"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?"

N. N.

* By Mazzaroth some understand the twelve signs.

Obituary.

ELIZA BANFIELD.

ELIZA BANFIELD was born at Chatham, June 18th, 1805.

She is one of many instances of the good and everlasting benefits that has resulted from the establishment of Sunday Schools, which will influence the moral habits and pursuits of society; furnish parents with dutiful and affectionate children, masters with faithful and obedient servants, the church of God with useful and honourable members, and heaven with many redeemed souls.

For some time before her death

she had given proof of her mind being under the influence of religion; and she was known to attend to prayer when alone, and in one instance with her younger brother.

To her silent and retired engagements in prayer, she added a daily attention to the sacred scriptures. She was particularly fond of the condescending language of wisdom, in the 8th ch. of Prov. and the prophet's description of the sufferings of Christ, in the 53d ch. of Isaiah. After rising in the morning, she would apply herself to the reading of her Bible as her first engagement; and on taking the sacred va-

lume into her hand, she often exclaimed,

"Precious Bible, what a treasure!"

But whilst thus engaged, the time drew nigh when he who took little children in his arms while here, was to receive her to the embraces of his love. She had been always afflicted; but on the 16th of July, 1817, she complained of a pain in her head, which increased to so great a degree, as to confine her to her bed. On Monday the 20th, she observed to her mother, (referring to the death of two relatives), "Who knows but I may be the third of our family that shall die," and immediately expressed her resignation to the will of God, and her readiness to depart, if such was his intention; and at the same time offered up a prayer for divine preparation.

The night was exceeding distressing; without being able to obtain the least rest, she lay mourning to the great grief of her parents; on observing which, she appeared considerably concerned, but said, "My pain is so great I cannot help it;" and exclaimed to her father, "I am going, going home." He, supposing her somewhat delirious, replied, "My dear, you are at home." "Ah, but (she said) this is my troublesome home. I am going to my heavenly home."

Her father said, "If the Lord should be pleased to call you, are you afraid to die?"

"No, father, I am not afraid to die; for though a sinner, Jesus died for sinners: through him I have hope; his blood will wash away my sins."

The same night she repeated with triumph in her soul the exulting language of the Psalmist—"Though I walk through the valley of the shadow of death I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

Tuesday, July 21, at noon, hearing her father enter the room, she raised her feeble voice to call him. On his going to her, and inquiring how she was, she wished him to sit down by her, and then began to reflect on the trouble and expense she had proved to her parents. "I never (she said) can return your

favours as I ought, but the Lord will reward you." To her mother she said, "You are a good mother; I shall never be able to do for you as you have done for me." Then affectionately looking at her father, she added, "And you too; I am blessed with a good father and a good mother; I'll pray—I must pray to the Lord for you." Then she repeated the hymn of her Sunday School collection—beginning,

"Lord I would own thy tender care,
And all thy love to me;
The food I eat, the clothes I wear,
Are all bestowed by thee."

Some time after, she wished her father, if he had any time to spare, to come again; "for (said she) I don't like to be alone;" then pausing a while, she added, "Alone! no, I can never be alone; Jesus Christ is with me."

In the evening her speech failed her; from which time to her death she spoke but little. On Wednesday her hymn book and Bible were open before her, in which she often read; and when she could be understood requested those around her to sing or pray. Afterwards her senses seemed to have forsaken her; and she laid in almost an insensible state through nearly the whole of the succeeding week. And on Sunday, August 8, she expired, after an afflictive life of twelve years, one month, and fifteen days.

REV. THOMAS LITTLEWOOD,
ROCHDALE, YORKSHIRE.

THE death of this respectable and useful minister took place on Lord's-day, August 31, 1817; in a very unexpected manner. He had gone through the public services of the day with more than common animation, and in the afternoon he preached from Colos. i. 27, "Christ in you the hope of glory." At the church meeting he gave out the hymns with peculiar feeling. These were,

"When I can read my title clear;"

And

"O for an overcoming faith,
To cheer my dying hours."

After meeting, he complained of great fatigue, but eat his supper well. He appeared absent and uneasy. After a sermon was read in the family, he prayed very earnestly for all his connections, but was observed to be much confused towards the close of the devotional exercise. At ten o'clock he wound up his watch, and retired to rest. When he had undressed himself, he com-

plained to Mrs. Littlewood of a pain in his head; he soon went to sleep, and at half-past twelve he suddenly expired! "And at *midnight* there was a voice heard, Behold the bridegroom cometh." "Be ye also ready, for in such an hour as ye think not, the Son of man cometh!"

A further account of Mr. Littlewood may be expected.

Review.

Ecclesiastical Claims investigated, and the Liberty of the Pulpit defended, in Five Essays.—1. *The Uninterrupted Succession.*—2. *Ordination.*—3. *The Spiritual Gifts and Powers of the Clergy.*—4. *Learning.*—5. *Ministerial Qualifications.* By Daniel Isaac.

HUMAN establishments of religion, in which fallible beings determine the sense of scripture, form articles of faith, and make laws for our conduct, with forms of prayer and ceremonies of worship, and decree the strict observance of them, enforcing this by unjust, and often inhuman punishments, are all injurious to the dignity, happiness, and salvation of man; and, what is of much greater consequence than is generally thought, the New Testament affords them no sanction, but gives instructions, and states facts, directly in hostility to them all: nor can such spiritual usurpations harmonize with human accountability; or the spiritual nature of the Redeemer's kingdom. By such establishments, rivers of blood have been shed, and the scriptures denied to the people; or, like the sun, greatly obscured by a winter fog—the mists of human ignorance, in the form of notes and comments, have lessened their influence in imparting that light and love which exhibits the path to heaven, and animates immortal man while advancing to eternal rest.—And while investigation has been hindered, and the genial current of the human soul frozen, ecclesiastical tyrants, in the form of priests and monks, and bishops, and car-

dinals, and popes, have snored in indolence, strutted in senseless pomp, increased in wealth, and rioted in sin. Let any man read Hume's History of England, or Robertson's Charles the Fifth, or Mac Crie's Life of Knox, or any respectable history of any human establishment of religion, and he cannot refuse assent to what has now been remarked. Governments, we are happy to know, have been just, and still are so, to those who use the faculties God has given them, and worship and serve him as they believe the scriptures direct; but the ecclesiastical polity of this world ever has been, and still is, in real hostility to the rights of conscience and of God. No man has a right to worship the Deity in a way he may fancy to be proper; but every man should adore God, and serve him, according to the sacred oracles, the meaning of which he is to judge for himself: if not, who is to judge for him? The teachers authorised by human enactments? But how can this be? The word of God does not inculcate this; it exhorts every man to search the scriptures; it commands every man to be fully assured in his own mind, and commends noble spirits that loved truth sufficiently well to search for themselves. Besides, let us take our beloved country—At one time human authority appointed Druidism, at another Popery. And this same human authority has appointed in Caldea, Egypt, Persia, Greece, Rome, China, India, &c. &c. idolatries and

impure debasing, and cruel superstitions. And at this moment, in Europe, in one country it enjoins Mahomedism, in another Popery, and in another Protestantism. Are each of these, in their several dominions, right? If not, how am I, when at Constantinople, to know that Mahammed was a false prophet? Am I to say, that the established religion of my country so denominated him? If so, a Turk will satisfy himself in the same way, when I communicate to him the views I entertain; and tell me that my religion is error, because his establishment asserts it to be so. We must, amidst the endless war of human opinions, appeal to some last authority. And this cannot be human, because this is erring and contradictory. It must then be divine; it must be the word of God. But, if another man is to judge for me, or other men, it may, for ought I know, be human authority still dexterously torturing scripture to favour heresy. There is no alternative; every man must, and, if he be endued with the spirit of God, will judge for himself. This made Daniel a dissenter in Babylon, and Paul a martyr at Rome. We, think, however, that Mr. Isaac, while he has exposed pernicious error, has not always done it in the happiest way. It is never enough to teach truth and rebuke injustice: the work should be effected in such a spirit and manner as will best answer the end, considering the state of human nature. We cannot commend his representation of the death of one of our queens in the 5th page; nor the representation of his enemies in the 9th page. "A canting fellow"—"two-legged animals," and such contemptuous expressions, are not the best weapons of Christian warfare. We contend for a manly representation of truth; but vulgarity and invective we must not approve. We think, however, that with regard to the principal matter in the work before us, no man can refute our author, or successfully vindicate the errors and evils of which he complains, and which he labours to demolish.

Two Dissertations on Sacrifices: the first on all the Sacrifices of the Jews, with Remarks on some of those of the Heathens; the second, on the Sacrifice of Christ: in both which the general Doctrine of the Christian Church on these Subjects is defended against the Socinians. By William Outram, D. D. Translated from the original Latin, with additional Notes and Indexes, by John Allen.

IF Jesus Christ was merely a human teacher sent from God, whose sanctity and instructions were detested by the greater part of those among whom he exercised his ministry, enslaved as they were by superstitions and iniquities; and, if his ignominious and excruciating death was that of a mere martyr, sealing his testimony with his blood, and entirely accounted for in the rancour and power of his enemies, then those who believe his deity, and the vicarious nature of his death, are surrounded by awful darkness, and guilty of idolatry. But, if Jesus Christ, beside sustaining the character of a holy prophet, and sealing the testimony he bore by his death, be possessed, in his superior nature, of essential deity, and his crucifixion be the ground of a sinner's hope of pardon and eternal life;—if this great Redeemer was rich in heaven before he became poor on earth: was with God, and thought it not robbery to be equal with God, and made the worlds; and if he voluntarily became poor for our sakes, assuming the human nature in order to die the just for the unjust, to bring us to God, and we have redemption through his blood, then all who reject his deity, and deny his expiatory death, are not Christians. These two systems are not simply different—they are opposed; one represents Jesus Christ to be a mere man: the other declares, that he is essentially God, and that, for a merciful purpose, he assumed human nature. The former regards his exit as an event accounted for in the offensive nature of his doctrine and manner of life to his enemies, and that it sealed his testimony, and it leaves mankind to recommend themselves to God by their virtues; the latter assures us that the Redeemer was appointed

In the divine purpose, to expire as a victim in the transgressor's place, in order to remove the deserved punishment of his sins, at the same time confirming his doctrine with his blood: and it calls men to perfect holiness in the fear of God, but to erect all their hope of pardon on the atoning sacrifice of his Son. These are hostile systems, and if one be Christianity, the other is not Christianity, but a frightful heresy, infallibly ruinous to the souls of men.

It is, therefore, of the very first importance, that our judgments should be rightly informed on these points; and, on this account, we regard the work before us as deserving general attention. The subjects on which it treats, as explaining and confirming the doctrine of the divine Saviour's atoning sacrifice, unanswerably refuting all its enemies, are interesting to the whole race of Adam. This work was originally written in Latin, probably because the writings of Socinus, and his earlier disciples, were almost wholly in that language. Dr. Outram's book has received the highest commendations from persons of the greatest piety and learning among all denominations of Christians. Indeed, it is a standard work, of which it is not in the least extravagant to say, that, as it has occupied among our theological works a place in the most eminent rank, so it will, in all probability, continue in the same reputation to the end of time. No student in divinity should be destitute of it; and if the general and attentive reading of such volumes as that now before us were to employ mankind, instead of novels and extravagant poems of mere imagination, the world would rapidly advance in useful knowledge, and solid piety; and the age of superficiality, flippancy, and very childishness, would pass away.

In the first of these dissertations there are twenty-two chapters:—1. Opinions and arguments on the origin of sacrifices. 2. The places used for offering sacrifices. 3. The proper nature and design of the tabernacle and temple. 4. The ministers of sacrifices. 5. The consecration of the Aaronic priests. 6. The

integrity of life, perfection of body, and purity of family, required in the Aaronic priests. 7. The Levites. 8. The nature and different kinds of sacrifices, according to the Jews. Particular account of the meat-offerings. 9. The selection of victims practised among the Jews. 10. Enumeration of all the kinds of victims appointed in the law of Moses. Particular account of the burnt-offerings. 11. The peace-offerings, and those which may be classed with peace-offerings, such as the firstlings and the tithes. 12. The piacular sacrifices, called sin-offerings. 13. The piacular victims, called trespass offerings. The paschal sacrifice. 14. The sacrifices of the whole congregation of Israel. 15. Certain sacrificial rites; particularly, the offering and waving of the victims, the imposition of hands upon their heads, and the prayers connected with that ceremony. 16. The killing of the victims, the sprinkling of the blood, the flaying, and the manner in which the victims were to be cut up. 17. Some victims to be burned without the camp; others to be eaten. 18. The nature and design of a sacred type. Which of the Jewish sacrifices the principal types of the sacrifice of Christ. 19. Proofs that the efficacy of all the sacrifices primarily and properly had respect, not to men, but to God. 20. Proofs that the Jews considered their sacrifices as having respect to God, and that the heathens believed their sacrifices to have respect to their deities. The opinion of the Christian fathers concerning these rites. 21. Vicarious punishment explained; and proofs that it was inflicted on the piacular victims. 22. That piacular victims, by a vicarious punishment, expiated those sins on account of which they were sacrificed, shown to have been the opinion of the ancient Christians and Jews, as well as of the heathens.

The second dissertation contains seven chapters. 1. The general business of Christ's priesthood; the order to which it belongs; and the things by which he was especially consecrated to this office. 2. Proofs that the scriptures attribute to Christ a real priesthood, properly so called.

3. To what class of sacrifices the sacrifice of Christ belongs, and in what it consists. 4. The efficacy of that obedience which Christ rendered to God, in offering himself to die. 5. The death of Christ. Passages of scripture which represent his death as designed to be a vicarious punishment. 6. Passages of scripture which represent atonement as effected by the death of Christ. 7. The oblation by which Christ presented himself to God in heaven, as a peculiar victim previously slain for our sins. Arguments to show that Christ did this, in order to commend to God both us and our services in general, and our prayers in particular. The true nature of his intercession. At the end of the volume there is an index of principal matters, and another of texts explained or referred to, and a few notes added by the translator. This general account of the contents of the volume before us, cannot fail to produce a high estimate of its value, if the subjects are treated with adequate ability, which we can assure the reader is the case. Mr. Allen in this, as in his translation of Calvin's Institutes, has given us a translation of a well written and invaluable book, which does him great honour, and deserves the thanks of the public, and that remuneration which will arise from the most extensive sale. We shall not be understood as approving of every sentiment which Dr. Outram has written; but we regard his work as peculiarly seasonable at this time, and as not having been superseded by any publication that has yet appeared in our language.

A Plea for Infant Baptism, &c. By Thomas Belsham, Minister of Essex-street Chapel. 8vo. pp. 121.

(Concluded from page 427.)

The difficulty of accounting for the introduction of Infant Baptism, if it be not a Divine institution.

MR. BELSHAM makes a vain parade upon this topic in page 24, and in several other places; but, as we apprehend, very little to his purpose.

1. The *onus probandi* (the task of proving,) must always lie on the affir-

mative side. If Mr. Belsham will affirm the baptism of infants to be of divine institution, it is incumbent on him to prove it.

2. There has been much disputing among the learned about the vowel points in the Hebrew language, and particularly about their antiquity. Will Mr. Belsham ascertain for us the time when they were introduced? or will he maintain, that they must be regarded as of divine authority, because no one can determine the time when they were first introduced?

3. Mr. Belsham says, in page 56, "Let them bring forward writers, men of eminence and repute in the early ages, who deny that the baptism of infants is an apostolic institution."

We think it sufficient to reply, that, if by "early ages" be intended the earliest, there are none to be brought forward; for Pædobaptism during the first two centuries was unknown—and we cannot work miracles, we cannot make documents, we cannot forge history!

4. This objection is not new. Dr. Gill has given a short and sufficient answer to it, (Sermon and Tracts, vol. ii. page 264). Dr. Stennett, in his reply to Dr. Addington, has shown at large, "that to suppose the Christian church, in so early an age as the third century, capable of thus adulterating an institution of Christ, is by no means incredible, but perfectly consistent with the character of those times." Vol. ii. page 215. And the late learned Abraham Booth has demolished this objection, in his Pædob. Exam. vol. ii. chap. 2, and chap. iv.

Baptist Churches.

In page 57, Mr. Belsham says, "I believe that they do not find any Baptist church for ten centuries after the age of the apostles."

If the term "Baptist" mean simply baptized, we ask, what other churches were there during the two first centuries? If it be used in the modern technical application, we ask Mr. Belsham, what Presbyterian, or what Independent churches, can be found for ten centuries after the age of the apostles?

An "irresistible inference."

— "Infant baptism" says Mr. Belsham, "was the universal, or at least the prevailing and undisputed practice of the church in the time of Tertullian. From whence it follows, by irresistible inference, that infant baptism was an apostolic, and therefore a divine institution." page 47.

An excessive attachment to hypothesis, has often led learned and sensible men to use assertions the most ridiculous and absurd! What can be more illogical than to infer, that the rite in question was apostolical, because in the days of Tertullian, A. D. 200, it was to be seen in Africa!

"βαπτω to dip."

In page 84 Mr. Belsham observes, that this word "is never used to express the rite of baptism."

In reply to the insinuation here made, we think it sufficient to refer the reader to what Dr. Gale has said in his "Reflections on Dr. Wall's History of Infant Baptism." In the close of Letter 5, he has shewn abundantly that βαπτω and βαπτίζω are synonymous.

To this it might be added, that when the late Professor Porson was requested by a friend of ours to say, whether, in his opinion, βαπτίζω were of less force than βαπτω, he replied promptly, "Certainly not; if there be any difference, the *frequentative* must be considered as the strongest;" or words to that effect.

John, iii. 23.

John was baptizing in Enon, near Salem, because there was much water there. We give the reader Mr. Belsham's comment, as a singular curiosity. "Hence it is inferred that he baptized by immersion. But the abundance of water in that hot climate would be a great refreshment to the multitudes who attended the Baptist's ministry, whether they were immersed in it or not." p. 85.

Mr. Belsham, when speaking of a parent bringing his child to baptism, says, he "resolves that his children shall never recollect the time when they were not believers in Christ, and members of the glorious and

honourable community of which Christ is the head." p. 93. In page 98, when describing the Christian parent in his conduct towards his children, he says—"he will carefully watch the first emotions of the affections, to encourage and invigorate those which are right, and to correct those which tend to vice and misery." Are there, then, among "first emotions" those that "tend to vice?" Is not a tendency to vice a vicious tendency? But how will Mr. Belsham reconcile this with his denial of original sin and hereditary depravity? In page 109 he says explicitly—"the human heart is not naturally depraved: it easily yields to the plastic hand."

Mr. Belsham will favour us next, we hope, with a Plea for Infant Communion, which, with his learning and skill, he can easily frame, and exactly on the same principles.

Pædobaptism is very congenial with national churches, and in parting, we have had some thoughts of respectfully submitting to Mr. Belsham the expediency of his going into our national establishment. To a liturgy he has evidently no objection; for the appendix to this tract contains "two forms of administering the rite," in which he appears to have imitated the style of the book of Common Prayer with fond affection. Should Mr. Belsham enter into the Establishment, it must not be, however, in the diocese of the Bishop of St. David's, if that can possibly be avoided; for that eminently learned prelate has solemnly declared in a charge, that "*without confirmation, infant baptism is indefensible.*" (Christian Observer, May, 1814, p. 305.) Our readers may judge how well this would be received by Mr. Belsham, who has roundly declared, "In fact, there is no book of that collection which forms the New Testament, the evidence of which can be compared in clearness and decision with that which establishes the apostolic origin of infant baptism." p. 10. The Bishop's remarkable assertion just mentioned would lead us to submit a few queries to our readers, 1. Is infant baptism itself a divine institution—and is confirmation also a

divine institution? Then, surely, both are defensible. The whole weight of supreme, heavenly authority, must attach to every ordinance of God. 2. Is infant baptism "from heaven," and is confirmation "of men?" Strange, then, that a divine ordinance should need such a weak support—such a feeble buttress—a wooden prop to a tower of adamant! 3. Is infant baptism indefensible without confirmation? Then, hearken, all ye Pædobaptist dissenters! Will ye enter into the national church—will ye place all your children under the imposition of episcopal hands? Or will ye consider how infant baptism without confirmation may be defended? But we forbear—it is plain enough that Mr. Belsham and Dr. Burgess cannot agree, nor pleasantly co-operate, in a common cause. On further consideration we recommend it to Mr. Belsham, not to offer himself as a candidate for holy orders in the Church of England, but to go at once into the Church of Rome. His excessive fondness for ecclesiastical tradition will procure him an easy passport. The Rev. Peter Gandolphy has, perhaps, already welcomed him into the Catholic communion, and embraced him as a brother. His Holiness, we have no doubt, has often politely acknowledged the reception of pamphlets much less favourable to his cause than that of which we must now take our leave.

A Map, shewing the Order and Causes of Salvation and Damnation: by John Bunyan.

WE understand that this engraving has been executed from a very scarce copy found in the folio edition of Mr. Bunyan's work, published by subscription in 1692. It bears the marks of the ingenious mind of the inventor, and is doubtless the original from which other designs have been formed—as "The Tree of Life," &c. and the "Golden Chain of Salvation," &c. We copy the lines on each side, to give the reader some idea of the map. On the side leading to "Salvation" is written—

"When thou dost read this side, then look
Into thy heart as in a book;
And see if thou canst read the same,
In thee from God by Christ his name:
If not, then fear the other side,
Which not to life but death doth guide."

On that leading to "Damnation" is thus written—

"These lines are black, and so are those
That do eternal life oppose;
Which those will do most willingly
Whom God doth justly leave to die.
So would those on the other side
Also if God did not them guide;
He helps the one then by his grace,
And leaves the other to his rage."

Those parents who wish to amuse while they instruct their children, will not regret giving fourpence for this map. It will furnish a suitable present to deserving children in Sunday schools, and will be convenient to bind up with any of Mr. Bunyan's works.

Grace displayed in the Experience of Thos. Clare, of Haybourn, Berks.

THIS is an account of the conversion and exercises of mind of a good man, a deacon of the church at Aston, Berkshire: written by himself. We suppose the publication of the manuscript so long after his death (1765) must have been for the purpose of gratifying some of his descendants; as it does not appear to possess any thing peculiarly remarkable.

LITERARY INTELLIGENCE.

In the Press.

Reasons why Protestant Dissenters lament the Death of the late Princess Charlotte; a Sermon preached at Eagle-street Meeting on the 19th of November, the day of the Funeral of her Royal Highness. By Joseph Ivimey.

A BIOGRAPHICAL VIEW of the LIFE and DEATH of our late amiable PRINCESS CHARLOTTE AUGUSTA of Wales: illustrated with Recollections, interesting original Anecdotes, and Traits of Character and Mind; with Important Particulars of her Royal Highness's Illness and last Moments. Combining much incidental Information of Persons and Events connected with the Subject of the Memoir: *From the most authentic Sources, accompanied with undoubted Documents*—Printed for J. Booth, Duke-street, Portland-place.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSIONARY SOCIETY.

Substance of the Report read at Oxford, Oct. 1, 1817.

At our late general meetings in London a Report was read, comprising the most important intelligence which had been received up to that period. To that Report little addition can as yet be made; but as it has been but partially circulated, we shall extract from it, for the information of the Society to-day, a brief review of the various stations, occasionally inserting, under each head, what information has since been received.

Beginning, as usual, with the province of Bengal, DINAGPORE, lying about 240 miles N. of Calcutta, is the first station which claims our attention. Late accounts from thence mention, that several enquirers from Purneah, a considerable town to the westward, had travelled thither, who heard the word with serious attention, and gladly received several copies of the gospel of St. Luke, which were given them at their own request, to carry back to the place of their residence.

GOAMALTY has been, for some time past, occupied by Krishnoo with his usual assiduity and zeal. In one of his excursions to a neighbouring village, he informed the people that he was come to offer them the word of God "without money and without price." His hearers, however, not understanding these disinterested offers, so new to heathens, were afraid to accept of books; and Krishnoo, full of grief, retired and prayed to God on their account. On his next visit, he found them more attentive, and desirous of books to read. On another occasion he visited Mandaroo, a place in which the scriptures had never been seen or heard of before. A fair being held at that time in the town, many thousands were assembled, among whom he distributed a great number of books, and had much discussion with several men of influence among them.

A friend who lately visited the station at CUTWA remarks: "Never was any faith in the mission raised so much

as since I have been here. All I see, and all I hear, tends to confirm me in the idea that Satan's kingdom in this country will soon be much diminished." These expectations seem to be warranted by facts. Mr. Carey has had several pleasing additions from the natives around him; the people, in general, seem eager to obtain gospels and tracts, and are very desirous that more schools may be established for the instruction of their children. We regret to add, that a want of the requisite funds has hitherto prevented a full compliance with this desire.

The distant stations at SYLHET and CHITTAGONG have lately been visited by the laborious missionary just mentioned (Mr. W. Carey). At the former, the progress of our brethren De Sylva and Bhagvat has been retarded for want of the scriptures, which are not yet translated into the language of this district; and by the wild and savage habits of the natives. As one instance of this it is stated, that the Kachar rajah, near whom they reside, celebrated his recent elevation to the throne by offering in sacrifice to an idol twenty young men, whom he had brought for that purpose from the mountains. Yet the prudent and inoffensive conduct of our native brethren had so far recommended them to this prince, that he has made them repeated presents in money, and promised them a piece of ground, on which they hope to build a school, and thus introduce the gospel in a silent and gradual manner.

"At Chittagong," says Mr. Carey, "I found brethren De Bruyn and Baudry well, and warm in the cause of our Master; they go out almost every day when it is not too hot, to the markets around, and speak of Christ. They have frequent visits from their neighbours, and in various ways seem to be actively spreading the light of the gospel around. One of the members here is a drummer, who received a tract and the psalms of David at Dacca some years ago. This poor man used to go from place to place, and from house to house, with the psalms, to obtain some instruction, but could find no one to instruct him. About eight years ago he removed from Dacca to Chittagong,

but wandered about as before, thirsting for instruction, for ten years, till at last he found De Bruyn, who satisfied his thirst; he has since joined the church, and is now a warm-hearted Christian. I forgot to say that he once went to the Catholic priest with the Psalms, who told him to throw the book into the river, for it was not fit for him to read; he wondered that the priest should order him to do so with the word of God, and said in his heart, that he would rather lose the priest than the book. His name is Domingo Reveiro; I had some talk with him, which pleased me very much indeed. A great priest of the Raoolees has lately sent a letter to our brethren, written on a palm-leaf, in the Burman character, of which the following is the purport: "All my people are poor, and perfectly unruly; sunk in every thing that is evil, without a resting place; if you will come to us, they will pay attention to what you say; the book that you have is very good, and all that receive it will be sheltered, as by the shade of a large tree. Numbers have heard about it, and are desirous to join you. I am a poor creature; and if you will come and help us, we shall be very thankful." Our brethren intend to go soon, and pay them a visit."

In concluding the account of his extensive tour, Mr. Carey observes: "I am happy to say, that I had many very pleasing opportunities of speaking of Christ to those who never heard of him before: people at several places were very eager to get books and pamphlets. I had much reason to lament the not having a better stock of books and pamphlets with me, for in such a long journey I might have given away thousands to those who had never before heard the sound of the gospel. How much still remains to be done! It would be a good thing, if a person, well stocked with books and pamphlets, were constantly employed in taking such long journeys: it would be a great means of spreading the light of the gospel, and of keeping alive that light which has already been spread. May the Lord increase the number of labourers. I have great reason to bless the Lord for all his mercy and goodness manifested to me and all with me through this journey; he has preserved me from innumerable dangers and great difficulties. O that for all this I may be enabled to devote myself more and more to him!"

The greater part of the members of the church recently formed at BERHAM-PORT have removed from thence to Cal-

cutta. Still the work of God has not ceased. At the date of the last advices from hence, several families were under instruction, and desirous of admission into the church. A visit had lately been paid them by Mr. Smith, which afforded him an opportunity of preaching the gospel to great numbers.

The labours of Mr. Thomas, who is stationed at CHOUGACHA in Jessore have been interrupted by sickness. To this church, notwithstanding, some recent additions have been made from among the natives.

FROM SERAMPORE and CALCUTTA no particular details can be presented, beyond those which have already met the public eye. The various, extensive, and beneficial labours in which our brethren have long been engaged, are in a state of encouraging progress. The word of life is sounding forth in various directions, principally by means of the brethren raised up in the country; and instances frequently occur, in which it appears to be made the power of God unto salvation. One instance of this kind may serve as a specimen. In the latter end of September, 1816, a man called at the mission house with a Bengalee New Testament in his hand, bound in leather, and much worn. He asked the missionaries to teach him the doctrines of this book, which he said he had been reading a year, and had read it nearly through. They invited him to stay, and placed him under the instructions of Mr. Smith. After some days they discovered, that this man, then quite young, had been with them a few years before, but had been inveigled away, and prevailed upon to become a Mussulman. On the 27th of October he brought in his hand the following petition that they would baptize him—"Oh brethren! I am a great sinner, and each of my sins is very heavy; there is one way of salvation. Bury me in the grave of the Lord Jesus Christ; feed me with his flesh, and cause me to drink his blood. I want that religion which, according to the command of God, consists in truth, mercy, and pardon; that knowledge and disposition of mind which are necessary to enable me to shew to others the good way, that grace which shall enable me to practise holiness. I have truly believed with my heart, that the Lord Jesus has borne our sins in his own body on the tree. I know not when I shall die. In the name of the Lord Jesus do not delay my baptism."

Besides, those brethren who have lately arrived at Calcutta from England,

(Messrs. Randall and Penny,) a valuable addition has been made to the number of missionaries in the person of Mr. J. T. Ricketts, who left a situation of importance in a temporal point of view, in the island of Amboyna, that he might connect himself with the mission. He has been united to the church at Serampore, and since ordained to the work of the ministry. He is gone to occupy a station in the vicinity of Moorshedabad, and the senior brethren addressed him a letter of advice on the occasion, which happily conveys their sentiments on the nature of the work in which he is engaged. This letter is too long for insertion here, but will be read with interest, when presented through another channel.

At VANS-VARIYA, a village not far from Serampore, where a small Christian society sprang up some time since, solely in consequence of the circulation of the Holy Scriptures, we learn, that Tarachund, their minister, continues to show much zeal and earnestness in the cause of Christ. He is said to spend nearly all his income in promoting the gospel, reserving scarcely any part for himself.

Our brethren Moore and Rowe, who have long occupied the station at DIGAH, have been much encouraged of late by growing success. Various pleasing additions have been made to this little church from among the natives; but the word has been more peculiarly owned to the conversion of many of our own countrymen in the army. One letter mentions twenty-four of these who had openly professed their love to Christ. Others have since followed their example; nor was this gracious work at a stand when the latest advices which have reached us left the station in November, 1816.

The journals of Mr. Thompson, at PATNA, afford abundant evidence of his anxious desire to advance the interests of the Redeemer's kingdom. Early in the year 1816, he undertook a journey as far as Benares and Allahabad, during which he had many opportunities of preaching the gospel, and observed throughout the country a general impression that it will soon be triumphant. From Benares he was accompanied back to Patna by a pious young man, of the name of Flatman, who desires to devote himself to the work of the mission, and is, for the present, associated with Mr. Thompson in labour. In the month of October, last year, this active missionary visited Bettiah, a town in the province of Behar, about 90 miles distant from Patna, into which Christianity, according to the tenets of the Church of

Rome, was introduced about eighty years ago. One principal object he had in view was, to ascertain the practicability of establishing schools; on which subject, and various other interesting points, connected with the history and present state of these Catholics, he has given a copious account, which will shortly be published in the usual course.

From AGRA, ALLAHABAD, and DELHI, no intelligence particularly interesting has been received. Mr. Mackintosh has removed from the first named city to Allahabad, and appears to have commenced his work in a truly humble and Christian spirit. Delhi is supplied at present by Mr. Kerr, but his continuance there is rather uncertain.

In this province (Hindusthan) two new stations have lately been occupied. One is in the city of GAYAH, fifty-five miles south of Patna; a place of almost as great idolatrous resort as the temple of Juggernaut, and which is occupied by a Mr. Fowles, who was converted under the ministry of Mr. Thompson at Patna. The second is at MONCHIN, which is described as a place "immensely large": in which our valued brother Chamberlain has fixed his residence, assisted by the aged native Brindabund, and where already some pleasing indications of success begin to appear.

In addition to these new stations, another is commencing at BENARES, the Athens of India, whither our brethren have sent Mr. Smith, who is particularly fluent in the Hindoostanee dialect.

At NAGPORE, in the Mahratta country, Ram Mohun, a pious native itinerant, is constantly engaged, under the direction of the worthy European who has long aided the mission in that quarter. Several persons of the Dher cast are mentioned as hopeful inquirers. Similar accounts are given also by brother John Peter, from ORISSA.

The journals of C. C. Aratoon, at SURAT, contain some striking facts, illustrating the nature of those impediments which, in every country, oppose the progress of the gospel of Christ. On one occasion, an old man, after listening for a long time, observed, "I see we are nothing, and that nothing can be done by us; we are only flutes in the hand of God." At another time, when addressing near 50 persons, one of them objected, "Our shastras are not good, therefore we are vicious; but the Christian shaster is good; why then are Christians wicked?" To this Aratoon replied, that there were two sorts of Christians, but not two sorts of Hindoos; the false Christians confessed Christ

with the lips only, not with the heart. They asked, how this could be? He said, Do you call him a Mussulman, who does not walk according to the Koran? They said, No. Do you call him a Parsee, who does not worship the sun? No. Do you call him a Hindoo, who eats the cow, and does not worship the gods? They answered, No. Well, then, said the missionary, nor do we call them Christians who obey not Christ: here is the gospel, take it, read and examine for yourselves: here you will see the characters of those who are the real followers of Christ; they only are Christians who fear God, obey Christ, and keep his commandments.

At RANGOON, Mr. and Mrs. Judson have had to encounter various difficulties, but observe in their last communication, "We are now much more comfortable than at any time since we arrived here. Provisions are plentiful, and in considerable variety. The country also is quiet. We are not harassed with midnight alarms, as we were in our first two years; and the present government of Rangoon grants us all the protection, and shows us all the kindness, we can desire." Mr. and Mrs. Hough have safely arrived at this station; the families have united on the principle adopted by our brethren at Serampore, that of a common fund, and the whole aspect of affairs here seems encouraging.

Leaving the continent of India, the earliest of our insular stations is at COLOMBO, in Ceylon. Several persons have been added to the little church at this place; among others, a Buddhist priest has renounced idolatry, and been baptized in the name of the Lord Jesus. Mr. and Mrs. Griffiths have safely arrived; and Mr. Siers, who has long aided brother Chater in the work of the ministry, has been solemnly ordained to it; in which service the American missionaries, then at Columbo, took a very friendly part.

Of the natural tendency of the gospel to ennoble the mind, by imparting the principles of philanthropy and true benevolence, a memorable proof has been lately given in this island, by the voluntary resolution of a large majority of the respectable inhabitants gradually to abolish domestic slavery. Much praise is due to the humane exertions of Sir Alexander Johnstone, the Chief Justice of Ceylon; but as that enlightened magistrate himself has expressed his conviction that this growth of liberal sentiments and feeling must be ascribed to the spread of Christian knowledge, such a

fact ought not to be withheld from the friends of the gospel.

Intelligence has been received of the safe arrival of Mr. and Mrs. Phillips at RYSWICK, near Batavia. Here they remain for the present, studying the Malay, with the friendly assistance of Mr. Robinson, who preaches in that language as often as he has opportunity, and is proceeding also with his translation of the New Testament into that tongue.

The station at SAMARANG, to which it is most probable Mr. Phillips will ultimately proceed, is maintained for the present by Mr. Brückner, who had joined our late brother Trowt shortly before his lamented decease.

At AMBOYNA, the most remote of all the stations that have been planted in the eastern world, Mr. Jabez Carey has hitherto acted alone, and displayed much zeal and judgment in his operations. He has distributed considerable numbers of the Malay New Testament; translated the whole of Watts's Catechism, and made considerable progress in translating Baxter's Call to the Unconverted. The people are fond of reading, and any thing serious is well received. The schools, of which a considerable number were established by the Dutch government, are placed under Mr. Carey's superintendence, and occupy a large share of his attention.

Hitherto we have been called, in a peculiar manner, to exercise faith and patience in relation to the newly planted station in JAMAICA. Scarcely had our valuable brother Rowe obtained permission to publish the gospel, ere he was called to enter into the joy of his Lord. Mr. Compere, who succeeded him, was for a season fully engaged in preaching to the negroes; of late, however, his conduct has not altogether coincided with the views of the Committee, so that he is no longer under our direction, but has embarked, with his family, for the United States of America. Mr. Coultart remains on the island, and will, we trust, prove an extensive blessing there.

It will not be expected that any addition can be made to the accounts already before the public, respecting the progress of the *Translations*. One fact, however, has been announced since the date of the last memoir on this subject, on which we reflect with peculiar satisfaction and thankfulness. We refer to the completion of the Chinese version of the whole scriptures, to which, after eleven years of vigorous application, Dr. Marshman has been spared to put the finishing hand. The printing, on the improved plan, with

moveable types, is advancing with similar celerity; and we indulge the pleasing hope that He, who has given inclination and ability to accomplish such an arduous undertaking, will interfere to remove the obstacles which at present impede the circulation of his word through that vast empire.

The number of *native schools* has greatly increased during the last year; and as the advantages derived from them become more and more evident, applications for the establishment of new schools are made from various quarters, and to an extent far beyond the present means of our brethren to defray. For the regulation of these schools, the missionaries have lately drawn up a comprehensive and systematic plan, the result of much experience, and long deliberation, and which has been highly approved by the most distinguished residents in India. This pamphlet has been lately reprinted in this country, and will shortly be published in an abridged form, for general circulation. We feel convinced that it will deeply interest the minds of all who would rescue the Eastern world from the degrading fetters of ignorance and superstition; and excite more general attention, and engage more friendly support, to this interesting branch of missionary labour.

The Resolution passed at our last annual meeting, respecting the time at which the Treasurer's accounts should be made up in future, not having been clearly understood by all concerned in it, it is not in our power to present the Society to-day with a complete statement of receipts and expenditures for the last year. This omission, however, will soon be supplied. In the mean while we acknowledge, with grateful pleasure, the very liberal assistance which has been afforded during that period, notwithstanding the times have been so peculiarly unfavourable to pecuniary exertion. The steady and effectual support derived from the numerous body of subscribers—the kind and valuable aid rendered by Auxiliary Societies, which so happily diffuse an interest in the cause throughout the respective spheres of their operation, and introduce the mission to the notice of many, who otherwise would remain ignorant of it—together with the very generous munificence by which the Society has been favored, in some particular instances, in the course of the past year—are, indeed, most inadequately noticed in these brief and general terms. But, considering the high and noble purpose for which these gifts are cast into the treasury of God,

and the evident tokens of divine approbation which have rested upon them, we are persuaded our friends will accept more readily the language of congratulation than of eulogy, and feel that our united praises are due to that holy and gracious Being, who has furnished the opportunity for those labours of love, imparted the disposition to engage in them, and crowned them with a degree of success far beyond our expectations.

Eight persons, including the missionaries and their wives, have been sent out this year. Their destinations have been to Java, Calcutta, and Jamaica. Very recently, our young brethren Sutton and Adam, who had been pursuing preparatory studies at Bristol and in Scotland, have been designated to their important work, and are expected to embark at Liverpool in a few days.*

Several candidates for missionary labours have been admitted, and placed under the care and instruction of various members of the Committee.

The views of our brethren abroad, always liberal and comprehensive, have led them very urgently to entreat that our operations may be carried on upon a yet more extended scale. They have enumerated no less than nine stations of great importance, to which they implore us to pay immediate attention. Such requests, on behalf of millions of guilty and ignorant immortals, made by men who have devoted their all to the work, ought not to be treated with indifference or neglect; but you will remember, brethren, that these faithful and laborious men plead in the name of Him who hath redeemed us by his blood, to whom the heathen is given for his inheritance, and the uttermost parts of the earth for his possession. May these weighty considerations suitably affect our hearts, and lead us, with renewed alacrity and zeal, to exert ourselves in the Redeemer's cause, forasmuch as we know that our labour is not in vain in the Lord.

AMERICAN BAPTIST MISSION.

(Continued from page 435.)

Danvers, April 12, 1817.

Honoured Fathers in Christ;—While duty and inclination prompt me to lay before you a statement of my feelings, with reference to becoming a missionary

* They have since sailed by the private ship *Roscoe*.

to the heathen world, a sense of my great unworthiness and insufficiency seems to forbid the attempt. Did usefulness wholly depend on extensive knowledge, or superior talent, I should for ever despair of gratifying the most ardent desire of my soul. But God has in every age confounded the wisdom of this world, by employing the weakest instruments to accomplish the greatest designs. Weak in myself, I desire to rely on Him who has said, "I am with you alway, even unto the end of the world."

Permit me to state, that in the fall of 1805, I was baptized by the Rev. Dr. Baldwin, and admitted into his church. At that time I was eleven years of age. I continued under his pastoral care until the third Baptist church at Boston was formed, when I became a member of it. About two years since I received a license to preach the gospel. From that to the present time, I have been favoured with the instructions of the Rev. Jeremiah Chaplin, of Danvers, through the assistance of the Baptist Massachusetts Education Society.

Soon after my conversion to God, I fell into a cold indifferent state of mind. In this state I continued for two or three years. At length I was aroused from my stupidity, and, after many painful exercises on account of my wanderings from God, was favoured again with the light of his countenance. It was not long after this period that the *Memoirs* of the Rev. Samuel Pearce were put into my hands. I read the whole with much interest; but no part made so deep an impression upon my mind as that which stated his exercises in relation to the heathen world. At that time I had no idea of preaching; but my desire to be useful to the heathen was so great, that I actually formed a resolution to go among them. I was confident that nothing could give me more satisfaction than to point to "the Lamb of God which taketh away the sin of the world." Soon after this I read Mr. Kicherer's *Narrative* of his Mission to Africa. This added fresh fuel to the fire already kindled in my bosom. I could not conceal my feelings any longer, but related them to several of my friends. Two years after these impressions were first made, my attention was called to the subject of the Christian ministry. It often appeared to me that I could never preach in my own country; but I thought it would give me the greatest joy to declare the glad tidings of mercy to the miserable heathen. At that time, however, no foreign mission society was formed in the United States. Oceans

rolled between myself and India, and I heard no friendly voice saying, "this is the way, walk ye in it." I was led to suspect my exercises, and to conclude that they did not proceed from the Holy Spirit; for, said I, he will never give desires which cannot be gratified. This conclusion plunged my mind into darkness. Month after month passed away, and I enjoyed but little communion with God, and had no satisfaction in his sanctuary, or in the company of Christians. However, amidst the bustle of business, this subject used frequently to press into my mind, and engage my serious and deep attention. But I saw no beauty in the work of the ministry, until I felt not only a willingness, but an ardent desire, to preach the gospel to the perishing heathen. This change in my feelings was occasioned by viewing the miserable condition of the Penobscot Indians. Their ignorance, intemperance, and extreme wretchedness, deeply affected my heart. The flame of missionary zeal which, for a considerable time had much abated, now burned with fresh ardour; and I was transported with the idea that, at some future period, I should be the highly favoured instrument of leading pagans to a knowledge of Jesus.

When the period drew near in which I was to exhibit before the church, I determined to relate my exercises with reference to the mission. Indeed I went so far as to fix upon a mode of address relative to the subject. But I was deterred by a sense of my unworthiness and insufficiency, and also by a strong suspicion that the church would not approbate me to preach, even in my own country. Soon after my removal to Danvers, I was much tried, as it respected my duty. The thought of exchanging my native land for foreign climes; the friends of my choice, the guides of my youth, and my dear relations, for those who are strangers to myself, and to that religion which I profess to believe, often filled me with distress. I took into consideration that, before I could reach the place of my destination, oceans must be traversed: that if I survived the perils of the deep, I should have to associate with a people whose "very thoughts run in channels diverse from mine," and whose language, "uncouth" as it is, must be studied by me for several years before I could preach to them; and that in *Burmah* my life would be in constant jeopardy.

It was with these feelings, and with these prospects before me, that I asked myself the question, is it possible that

all my exercises on this subject are for nothing? I could not answer in the affirmative. When I considered, that for six years these impressions had fastened upon my mind, I was led to the conclusion that the Lord had work for me to do in India; and I conceived that it would be acting contrary to duty unless I represented my desires and feelings to my brethren. Immediately upon coming to this conclusion, I had an animating view of the sufficiency of God. Thought I, he has promised to give strength equal to my day, and shall I distrust Him? He has commanded his servants to go into all the world, and he has engaged never to forsake them. Why then should difficulties appal me? why should I not endure them as well as others? Paul gloried in tribulations; O that I may have the privilege of suffering for Christ in India!

Since I came to the above conclusion, my mind has been unwavering. It is true, mountains, at times, have arisen between myself and the eastern world. My way has been hedged up by difficulties which, to the eye of human reason, might appear insurmountable. But duty has constantly appeared the same. Indeed, I esteem missionary work not only as a duty for me to perform, but as a privilege for me to enjoy: a privilege which I value more than the riches of the earth. Only give me the rich satisfaction of holding up the torch of truth in the benighted regions of Burmah! This is the object which lies nearest my heart; for this I can cheerfully leave my native land, and the bosom of my beloved friends. I pant to proclaim the gospel to those who are ignorant of it; to present to their minds that firm foundation on which my own hopes of eternal happiness are built. I look to Burmah as my home, and as the field of my future toils. To the wretched inhabitants of that empire I long to present the Bible, the fountain of knowledge, and to direct their wandering steps to the great Shepherd and Bishop of souls. Nor can I refrain from cherishing the hope, that my feeble labours among them will be crowned with the blessing of heaven. Some, I trust, will be induced to forsake the worship of idols, and bow the knee to him on whose vesture and thigh is written "King of kings, and Lord of lords." Prompted, as I believe, by a deep sense of the worth of souls, and by the command of our blessed Saviour, who says, "Go ye into all the world, and preach the gospel to every creature," and encouraged by his promise of constant assistance and direction to his

servants, I voluntarily and joyfully offer myself to be your missionary to the Burman empire. May the Lord preside over your deliberations, and grant me, if it can be consistent with his holy will, the unspeakable happiness of proclaiming the love of Jesus to the miserable heathen.

With much respect, I remain, though very unworthy, yours, &c.

JAMES COLMAN.

American Intelligencer.

Extract of a Letter from Mr. Lawson to Mr. Ivimey, dated Calcutta, April 23, 1817.

"We are, I think, a little, reviving here; I have baptized several persons lately. Last Friday evening we had sixty-three persons at Brother Gordon's prayer meeting. This we think very well, as we have meetings almost every evening in the week. Brother Peters is to remain here for a while, to preach to the natives. My colleague, Eustace Carey, has been very ill, and has left Calcutta to try the country air. He is now at Digah. Brother Yeates is here during his absence. Brother Penny is making his movements in the 'Benevolent Institution School,' and will be truly useful and necessary. I believe Brother Randall is improving the paper manufactory considerably. He lost his last born child a few weeks since, and has himself been very ill. Mrs. Trowt buried her infant (born since the death of Mr. Trowt) last week. She is herself ill, and I expect will soon lose her other child.

"You have heard of a new sect of Hindoos that have risen up here, who profess to believe in the Unity of the Godhead, in opposition to their countrymen, who worship 'gods many, and lords many.' O, that they knew 'Jesus Christ whom he hath sent,' the 'Mediator between God and man.'

"Extract from my paper of last Wednesday:—Braj-mohun Sen. of the police office, whose enlightened understanding has enabled him to overcome the early prejudices of his Hindoo education, lately invited many of his friends and acquaintances, who, like himself, have substituted the adoration of one Supreme Being for the idolatrous practices of the vulgar worship, to attend at his house in Kolootolah, and

* Query. Has he not derived his light imperceptibly from the Christian scriptures? Ed.

hear the chapters of the Veds, which treat of the unity of God, read and explained.

They accordingly convened to a considerable number, on the evening of Sunday last, the 20th, when such parts of the Veds as treat of the notion and unity of the Godhead were explained, and several hymns tending to inculcate spiritual worship of the divine Being, and the practice of pure morality, as the most acceptable offerings to heaven, were sung on the occasion, accompanied by musical instruments. The house was crowded with a great number of natives of great respectability, both in regard to birth and education; and many of them were of a contemplative and reflecting turn of mind. We subjoin the following translation of one of the hymns sung at Braj-mohun's assembly :—

If God you really learn to fear,
And stand in awe of Him;
No other fears need rack your mind,
But all be peace within.

If God you really learn to love,
To venerate and adore;
Then will your fellow men be taught
To love you more and more.

He who to sense and consciousness
First call'd you by his might,
Can in an instant bid you sink
Back to the realms of night.

For He, the Soul, pervades the world—
The source of all we see;
He guides and rules the universe;
Omnipotent is He.

JOHN LAWSON."

From the above account of these simple-theists, we seem to be introduced to the worship of some of our rational Christians. Socinianism has been designated the half-way house to infidelity: it should seem also that heathens, who have left Pagan idolatry, call at it on their road to Christianity, which we trust they will ultimately reach.

Domestic.

BAPTIST ITINERANT SOCIETY.

Extract of a Letter from Mr. Jeffery,
dated "Tresco, Scilly Islands, August,
1817.

"REVEREND SIR;—Having received from the British and Foreign Bible Society, one hundred Bibles, and

two hundred Testaments, for distribution among the inhabitants of the Scilly islands, I take the liberty to write you respecting the appropriation of so much treasure; requesting that you will kindly communicate these statements to the highly respected Committee. To say much concerning the scarcity of the Holy Scriptures in the islands when, by a gracious Providence, I was first settled in Scilly, will, Sir, without doubt, be needless, when I assert, that I have *this week* visited the several families in the five off islands, (Tresco, Brehar, St. Martins, St. Agnes, and Sampson,) and more than 40 houses are now without Bibles.

"Opposition to every attempt to benefit the spiritual condition of the inhabitants will certainly be made, until every man on the islands is formed anew in Christ Jesus. It must not, therefore, be expected, that I could distribute even Bibles in this dark place without some trouble. The greatest difficulty, however, has been experienced in forming and continuing schools; and in honour of the pure word of God it must be allowed, that the present peaceable state of the schools must be attributed to the introduction of so many Bibles and Testaments. No experienced Christian minister will suppose, that people, who have for ages been left to their own notions and superstition, will view, without suspicions, innovations on those customs which a long series of years and common practice had made venerable. In one of the islands, while distributing the Society's bounty, I was surrounded by several men in an intoxicated state, who said they would 'kill me for giving Bibles which had no Prayer-books in them.' Others were led to suppose, that our Bibles were different to those used by their fathers, and that they were manufactured by such people as hate the church. These ideas, however, have been very beneficial, as several of the inhabitants have compared the 'new Bibles' with such as were formerly in the islands; and within these few last weeks, some hundreds of men have applied to me for pocket Testaments. This is certainly a favourable circumstance; and notwithstanding the hatred of several families to the Baptists, my house, from morning until night, for several successive days, was surrounded with people from the different islands, who were all anxious respecting the 'large box,' containing the last grant of the British and Foreign Bible Society.

"Respecting the distribution of the former grant of that society, the follow-

J. JEFFERY.

November 21, 1817.

Death

OF THE LATE

PRINCESS CHARLOTTE OF WALES.

MANY months have not past away, since we recorded the loyal congratulations that were presented to the late PRINCESS CHARLOTTE on the occasion of her happy marriage: a duty of a very different description now devolves upon us.

The afflictive event of the Death of this Princess, the illustrious consort of his Serene Highness the Prince of Saxe Coburg, the only daughter of his Royal Highness the Prince Regent, and the presumptive heiress to the British throne, has rendered the month of November, 1817, a period of unprecedented national grief and lamentation. The FIFTH day of this month has long been marked as bringing to the recollection of British Christians instances of the Divine favour and protection; nor will the SIXTH day of November be soon forgotten by us, as calling up to our recollection this display of Divine power, which may be considered as a national chastisement for national provocations against the Majesty of heaven.

This amiable and pious Princess, after giving birth to a prince who never saw the light, suddenly and unexpectedly sunk into the arms of death. It appears from the following anecdote, that she had long entertained a sort of presentiment of finding an early grave: "A dissenting minister (it is said) had obtained the honour of admission to her presence for the purpose of obtaining her patronage to a charitable institution. She received him with the greatest sweetness and affability, and entered into a familiar conversation with him; in the course of which, she asked him his idea of a death-bed, and how to make it easy! He expressed some surprise, that her Royal Highness, who could have the benefit of such superior advice, should consult him: to which she replied, that she had put the same question to several persons—that she wished to collect different opinions—and that she had made it often the subject of conversation with her Grandfather! She added, that she must ever feel greatly indebted to LADY ELGIN for her pious instructions, that *Lady having been the first who had ever put the Hymns of Dr. Watts into her hands, all of which she could repeat from memory.*"

The late excellent Bishop of London (Beilby Porteus) has mentioned in his journal a visit which he paid to the Princess of Wales, when the Princess Charlotte was about five years of age. Mentioning some of the interesting traits of her character he says, "she repeated several of her *hymns* to me:" these were, doubtless, those of Dr. Watts, which she had learned from the instructions of Lady Elgin. Imagination paints the beauty of the scene, when the Heiress to the British throne was *lisping* out to a venerable prelate the following couplets:—

"Tis to Thy sov'reign grace I owe,
That I was born on British ground;
Where streams of heavenly mercy flow,
And words of sweet salvation sound.

I would not change my native land
For rich Peru, with all her gold;
A nobler prize lies in my hand,
Than East or Western Indies hold!"

It is probable, that to these early and evangelical instructions, that regard to religion manifested by her Royal Highness is to be attributed. It is no small gratification to the Protestant Dissenters, that to the works of one of their ministers such an honour should have been shewn as to be made the first mode of conveying religious instruction to a British Princess. A similar honour was conferred upon a small poetical work of Dr. Doddridge, the whole of which was committed to memory in childhood by our present venerable and afflicted Monarch.

The funeral (of which our readers will find a full account in the public papers) took place on the 19th of November at Windsor. The remains of the Princess and her babe were committed to the silent grave in St. George's Chapel. The inscription on the coffin is as follows :

-“ Depositum
*Illustrissimæ Principissæ Charlottæ Augustæ,
 Illustrissimi Principis Georgii Augusti Frederici
 Principis Walliæ, Britanniarum Regentis,
 Filix Unice,
 Consortisque Serenissimi Principis Leopoldi
 Georgii
 Frederici, Ducis Saxonix, Marchionis Misniæ,
 Landgravii Thuringiæ, Principis Coburgi,
 Saalfeldensis, exercituum Regis Marescalli,
 Majestati
 Regiæ a Sanctissimis Consiliis Nobilissimi
 Ordinis Periscelidis et Honoratissimi Ordinis
 Militaris de Balneo Equitis:
 Obiit Sexta Die Novembris, Anno Domini
 MDCCCXVII, Ætatis suæ XXII.”*

In English thus :—“ Here is deposited, the most Illustrious Princess Charlotte Augusta, only daughter of the most Illustrious George Augustus Frederick Prince of Wales, and Regent of the British Isles; and consort of the most Serene Prince Leopold George Frederick, Duke of Saxony, Margrave of Misnia, Landgrave of Thuringia, Prince of Coburg Saxe Saalfeld, &c. Died Nov. 6, 1817, aged 22.”

On the infant's coffin was the following :—

“ The still-born Male Infant
 of their
 Royal and Serene Highnesses
 The Princess Charlotte Augusta,
 and of
 Prince Leopold Saxe Coburg.
 November 6, 1817.”

As we shall doubtless have other occasions for noticing this event, we conclude this short article by remarking—

“ How vain are all things here below !”

The short history of this interesting Royal Personage forms another striking comment upon the royal preacher's text—*Vanity of vanities, vanity of vanities: all is vanity.* We trust that with this dispensation of Divine Providence, God will also mercifully grant the influence of his Holy Spirit, that many who have been seen in consequence of it attending the “ house of prayer,” may become “ wise unto salvation.” The numbers who crowded the places of worship in London were unusually great. All the dissenting ministers, we believe, preached on the solemn occasion; and many, if not all, of the pulpits were covered with black cloth, expressive of the sincere regret felt on account of departed worth; and their undissembled esteem for the Royal House of Brunswick.

The Editors of the Baptist Magazine feel real gratification in having an opportunity of testifying their affectionate regards for their brethren the Moravians; "whose zeal," in the cause of foreign missions, have at length "provoked very many."

Address of the London Association in aid of the Missions of the United Brethren (commonly called Moravians.)

THE church of the United Brethren (commonly called Moravians) has been distinguished for zeal and simplicity in propagating the gospel among the heathen.

As early as the year 1732 their first mission was established: this has multiplied into nine and twenty settlements, in which above one hundred and fifty missionaries are employed. In Greenland and Labrador, among the hordes of the Delawares and other natives Indians in North America, the Hottentots of Africa, the Negroes in the West Indies, and on the Continent of South America, it has pleased the Almighty to give them ability to labour in preaching the gospel, and to crown their endeavours with success.

These extensive missions have been supported by voluntary contributions from their own body, and with some aid from other Christians. But their resources begin to fail—their congregations, always few, and in general poor (those on the Continent being further impoverished, and their settlements almost ruined, owing to their situation in the very seat of war) have not been able to contribute as formerly to their support. Their collections have in consequence fallen, of late, so short of their expenditure, that they are upwards of five thousand pounds in debt, and owing to this circumstance, they are not only prevented enlarging their plans, and embracing the opportunities now offered them of extending their exertions, but have reason to apprehend that they must contract their present sphere of operation. In short, this favoured mission must fall into decay, unless Christians of other denominations are inclined by Him who has all hearts at his disposal, to come forward to its aid.

Impressed, as they trust, with a sense of their duty upon this occasion, a few friends to the missionary cause in general have associated, in order to contribute their own, and to solicit the subscriptions and donations of their fellow Christians in aid of this interesting

cause. The plan on which they propose to act is as follows:—

The association shall be called the "London Association, in aid of the Missions of the United Brethren," under the management of a President, Treasurer, two Secretaries, and a Committee, which shall consist of all clergymen and other ministers who are members of the Association, together with twelve lay members, to be chosen out of the members of the Association; but any of the members to be at liberty to attend the ordinary meetings of the Committee. A subscription of one guinea per annum, or a weekly collection of sixpence, shall constitute a member; and a donation of ten guineas and upwards, or a congregational collection of twenty guineas, shall constitute a life-member. The whole of the funds obtained, (after deducting incidental expenses) shall be remitted to the conductors of the missions of the United Brethren. Every member of the association will receive the periodical accounts of the missions.

The Committee of the London Association earnestly solicit the co-operation of their Christian brethren of all denominations; and beg to state, that subscriptions and donations of the smallest amount will be thankfully received by—J. W. Warren, esq. President, 4, Powis-place, Queen-square; the Rev. John Bull, 16, Southampton-place, Euston-square; Rev. W. Gurney, 22, Cecil-street, Strand; Rev. Dr. Steinkopff, Savoy, Strand; Rev. Dr. Nicoll, Hans-place, Sloane-street; Rev. J. Leifchild, Hornton street, Kensington; J. G. Lockett, esq. 64, Warren-street, Fitzroy-square; W. M. Forester, esq. 32, Gower-street; W. B. Hudson, esq. 27, Haymarket; J. Christian, esq. Wigmore-street; J. Symonds, esq. 1, Burton-crescent; H. C. Christian, esq. 10, Strand; T. Johns, esq. general post-office, Lombard street; R. King, esq. Arabella-row, Pimlico; W. Leach, esq. 1, North-place, Hampstead road; Messrs. Stephenson, Remington, and Co. bankers, 69, Lombard-street; and Messrs. Morland, Ransom, and Co. bankers, 56, Pall Mall.

SCHOOLS FOR ADULTS.

On the evening of Wednesday, the 8th of October, 1817, the City of London Society, for the Instruction of Adults, held their second anniversary in the large room at the City of London tavern, Bishopsgate-street, the Right

Hon. the Lord Mayor, (the President) in the chair. On his right, the Lady Mayoress, attended by two of her daughters, and Lady Bell; and on his left, Sir Thomas Bell, and John Thornton, Esq. (Treasurer of the British and Foreign Bible Society,) Vice Presidents. Before the chair was taken, the room was filled in every part, by a respectable assemblage of ladies and gentlemen. His lordship opened the proceedings in a very impressive manner; after which, the Report being read, several truly eloquent and interesting speeches were addressed to the company, recommending co-operation and pecuniary assistance, by Sir Thomas Bell, John Thornton, Esq. Dr. Isaac Buxton, the Rev. J. Townsend, the Rev. F. A. Cox, and the Rev. Mr. Waugh, of Cheshunt, &c.

His lordship closed the meeting by a most convincing statement of the good effects resulting from the instruction of the miserable and profligate inhabitants of this great city. This Society is conducted by the Right Hon. the Lord Mayor, President; the Recorder, Sheriffs, Aldermen, and other gentlemen, Vice-Presidents; a Treasurer, and three Secretaries; of different denominations of Protestants; and a Committee of 24 gentlemen, consisting equally of members of the Church of England, and of Protestant Dissenters.

All orderly persons of both sexes, (unable to read,) about sixteen years of age, or upwards, are considered proper objects of this Society. The men and women are taught and superintended in separate places, by persons of their own sex. The schools are opened every Sunday, and on one or more evenings in the week; the exercises of the learners are restricted to reading the authorized version of the Holy Scriptures, and in elementary books, as preparatory to the sacred volume. The business of the schools commence and conclude by one of the superintendents reading a portion of the Holy Scriptures.

The number of adults admitted into the Society's schools are 1040; viz. 509 men, and 531 women. The number left the schools able to read the Bible, 224; and the scripture lessons, 179; together 403; viz. 182 men, 221 women. Now under instruction, 391; viz. 212 men; 179 women; a great proportion of whom have nearly attained the object of the Society; many of them, as well as those who are stated to have left the schools able to read, were unable to name a letter when they entered.

Every person subscribing five shillings, or upwards, annually, or rendering ser-

vice as a teacher, shall be a member of this Society during the continuance of such subscription or service; and every person giving a benefaction of five guineas, or upwards, at one time, shall be a member for life. Every person subscribing one guinea, or upwards, annually, shall be considered a governor during the continuance of that subscription; and every person giving a benefaction of ten guineas, or upwards, shall be considered a governor for life: such governors shall be entitled to attend and vote at all meetings of the Committee.

The smallest subscriptions and donations will be thankfully received by the Treasurer, Joseph Fry, Esq. St. Mildred's-court, in the Poultry; by the Secretary, Mr. Samuel Dennis, 17, King-street, Commercial-road; and by the following gentlemen of the Committee: Mr. Thomas Smith, No. 19, Little Moorfields; Mr. Charles Bowdler, Wardrobe-court, Doctors' Commons; Mr. Samuel West, Billiter-lane; Mr. W. F. Lloyd, Marines'-hall, Basinghall-street.

JOHN WILCOX, } Gratuitous
SAMUEL DENNIS, } Secretaries.

ORDINATIONS.

HATCH.

ON Tuesday, May 27, 1817, Mr. Robert Fry was ordained pastor of the Baptist church at Hatch, Somerset. His brother, Mr. John Fry, of Coleford, commenced the service by reading and prayer; Mr. Cherry delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Kilpin offered the ordination prayer; Dr. Ryland gave the charge, from Hebrews, iii. 1; Mr. Winterbotham preached to the people, from 1 Cor. xvi. 10; Mr. Page gave out suitable hymns; and Mr. Saffery, of Salisbury, closed the service with prayer, Mr. Kilpin preached in the evening.

All the services of the day were truly solemn, impressive, and beneficial.

BAMPTON.

SEPTEMBER 17, Mr. William Dore was set apart to the pastoral office over the Baptist church, Bampton, Devonshire. Mr. Viney began the service by reading and praying; Mr. Cherry described the nature of a gospel church, asked the usual questions, and received the confession of faith; Mr. Horsey, of

Taunton, prayed the ordination-prayer; Dr. Ryland gave the charge, from 1 Thess. ii. 4; and Mr. Humphrey, of Collumpton, concluded in prayer. In the evening, Mr. Wheeler, of Honiton, prayed; Mr. Kilpin, of Exeter, preached to the people, from Eph. iv. 30; Mr. Noble, (Independent, of Tiverton,) concluded; Messrs. Viney and Dore, of Redruth, gave out suitable hymns. Mr. Cherry, of Wellington, preached the preceding evening; and Messrs. Dore, of Redruth, and Goodrich, of Watchet, engaged in the devotional services; Mr. Thomas Dore, of Newport, read the hymns.

SABDEN.

On Wednesday, April 9th, 1817, Mr. Benjamin Medlock, late student at Olney, was set apart to the pastoral office over the Baptist church at Sabden, near Blackburn, in Lancashire.

Service commenced at ten in the forenoon. Mr. John Jackson, now supplying the church at Accrington, began with reading the scriptures and prayer. Mr. Pilling, of Goodshaw, stated the nature of a gospel church, asked the usual questions, and received from the minister a concise and satisfactory confession of faith. The ordination prayer, accompanied with the laying on of hands, was offered up by Dr. Steadman, of Bradford, who afterwards addressed a very solemn and impressive charge to the pastor, from Coloss. iv. 3, 4.

Mr. Hargreaves, of Ogden, preached to the people, from Gal. iv. 14, and concluded the interesting services with prayer.

The settlement of Mr. Medlock with this people may be regarded as a very pleasing circumstance, they having been so long destitute of a pastor; while the harmony which prevails among them, and the smiles of prosperity which has attended the labours of their present minister, seem to promise happy results.

FETTER-LANE, LONDON.

NOVEMBER 5, 1817, the Rev. James Elvey, (late of Wandsworth, Surrey,) was ordained pastor over the church in Elijim-chapel, Fetter-lane, late under the care of the Rev. A. Austin. The service commenced by Mr. Ivimey reading 1 Thess. ii. and 1 Tim. iii. and praying. Mr. Pritchard delivered the introductory service on the "Unity of the Primitive Church," and asked the usual ques-

tions from the church and the minister. One of the deacons, in reply, bore a very honourable testimony to the character of their late pastor, and gave a pleasing account of the unanimity that had prevailed in the choice of Mr. Elvey. Mr. Elvey gave a very satisfactory confession of faith; and mentioned his change of sentiment respecting infant-baptism, with decision and candour. Mr. Thomas Thomas prayed the ordination-prayer, accompanied with imposition of hands. Dr. Newman preached, from Coloss. iv. 17. Mr. Hutchings addressed the church, from Phil. ii. 29; Mr. Edwards concluded in prayer.

The peculiar national deliverances which had been experienced on November 5, in 1603, and 1688, were mentioned repeatedly in this service, as reasons for gratitude to God by Protestants, and particularly by Protestant dissenters! Is it not desirable, that the good old practice of our non-conformist predecessors should be again revived; and the 5th of November, in every succeeding year, be improved as a suitable occasion for instructing the rising generation in the principles of civil and religious liberty; and the privileges enjoyed from the protection afforded by a Protestant government?

DESIGNATION OF A MISSIONARY.

On Tuesday evening, 23d September, Messrs. Stephen Sutton and William Adam were publicly designated to the service of the mission at Horsley. Public worship commenced with reading the scriptures and prayer, by Mr. Flint, of Gloucester. Mr. Winterbotham, the minister of the place, explained the object of the meeting to the audience, and received from the missionaries a very satisfactory account of the reasons which had led them to consecrate themselves to the work of the Lord, together with a statement of the doctrines they intended to preach. The ordination prayer was offered by Dr. Ryland. Mr. Dyer, of Reading, preached from Acts, xvi. 17; and Mr. White, of Cirencester, concluded. The congregation was very large, and appeared much interested in the proceedings of the evening.

Our young brethren have since sailed in the private ship Roscoe, from Liverpool. They proceed to Calcutta in the first instance from whence it is probable that one or both will go forward to Surat.

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END OF THE NINTH VOLUME.

FRENCH PROTESTANTS.

THE Committee appointed by the Dissenting Ministers of the Three Denominations in and about the Cities of London and Westminster have continued to occupy themselves in the delicate and important objects confided to them by the General Body. In the discharge of these duties they have accumulated evidence of the extent and atrocity of the conspiracy from which the Protestants have so long and so deeply suffered---they have ascertained the usefulness of the charitable succours which they have been enabled to remit---and they have received the most unequivocal testimonies of affection and gratitude from those who have been the organs of communication and the objects of relief.

In spite of many difficulties, which arose principally from an unexpected controversy in the public journals, they have been able to form efficient arrangements for correspondence and distribution. The widows and orphans of those who have perished by assassination, either without or with the formalities of law---the wives and children of those who have been consigned to prisons, devoted to the galleys, and driven into exile---and families who have lost their homes, their apparel, their employment, with all the fruits of their peaceableness and industry, have been visited and relieved. Some have been placed on lists of regular allowance; others supplied with the means of recommencing their labours; clothes have been furnished to the naked; houses have been rendered tenable; and orphans have been adopted, that they might be instructed in trades, which, in future years, will afford them an honourable livelihood, and educated in that religion which their parents professed, some of them, even on the scaffold.

In acknowledging these consolations, which it was only just on the part of British Protestants to administer, the persons who have had the courage and the wisdom to superintend their application make use of the following words: "We have been entreated by word of mouth, and also in writing, to request you to read (as the best description of your conduct and our feelings) in the 25th chapter of the Gospel by Matthew, from the 34th to the 40th verse."

Satisfactory as are these assurances of benefit from the exertions of those who have compassionated and assisted the Protestants of France, it is yet more delightful to know that the persecutions they have endured and the sympathy manifested in their calamities,

have excited an increased interest in their religious faith and practice.--- Though some have been induced, by threatenings or rewards, to forsake the religion of their fathers, in general, they have remained firm and uncomplying, while some of the weaker sex have displayed, even on the scaffold, their love of their religion, and their zeal for its honour. Where public worship is permitted, the congregations are more numerous and devout; the members of the Consistories are more punctual and active in the discharge of their duties, and the people are more anxious to hear and to read the doctrines of the reformed Churches.

It is with extreme concern that the Committee are compelled to acknowledge, that the situation of their brethren, though ameliorated, is still very unhappy and insecure. The insults and assaults which they occasionally experience, demonstrate that the spirit of persecution is still powerful, and that the apparatus, in complete repair and preparation, only waits for a favourable opportunity to develop its tremendous force. Not only have Trestayon, Quatretayon, Trufeme, and other murderers, been honourably acquitted and liberally rewarded, but even Boissin, "the infamous assassin," (as the proclamation styled him,) of General La Garde, has been triumphantly vindicated, and the decision of the Court of Assize has been so managed by the Prefect and the Judges, as to form a charge against the General whom he endeavoured to assassinate.

The king had declared, "that if such a crime were to remain unpunished, all public order and government would be at an end; and the ministers would be guilty of not putting the law in execution." Fifteen months after the commission of the crime, the criminal was tried---a jury was composed entirely of Catholics---witnesses were suborned by a club composed of the chiefs of the persecutors, who deposed in direct contradiction of the deposition of the General---that instead of 6000, the mob consisted of not more than 14 or 15 persons.

The following was the last article of the verdict prepared by the Court and adopted by the Jury:---"*Is it proved that Boissin acted under provocation, and after having received, without any legitimate motive, very severe blows from an agent of the public force, in the exercise, or on pretence of the exercise of his functions?*"

---YES.

The liberation of this wretched being

French Protestants.

was celebrated as a signal triumph. The Mayor, after the trial, addressed the guilty populace, and introduced the assassin to them, as "*Our friend, Boissin*." A large collection was made to reward him for his zeal, and what was deemed his persecution.

The Minister of Justice denounced the verdict, and annulled the decree of the Court of Assize; but this form, while it proved the whole proceeding to be illegal, disturbed in no degree the effect of the verdict of a Jury; and Boissin is now at liberty, and ready (when the time arrives) to re-act his part. The Prefect was shortly after superseded. This was a concession to public opinion in France, and in Europe, in favour of the Protestants; but the new Prefect has left to him all the old materials.

The Sub-Prefects, the Judges, the Courts, the Police, the Mayors, the Officers of the armed force, all are persecutors, or the known patrons of the persecutors; and the chiefs, enraged at the loss of their tried friend, are eager to

seize the first opportunity to visit it on the innocent Protestants. They endeavour to circulate alarming reports—they send their agents into the communes to excite tumult—under pretence of their having hoisted the national colours troops are marched among them—and, in short, every measure is adopted that is calculated to distress and irritate.

In Montaren, Blanjac, Gajan, Bernis, and other places in the Department of the Gard, the Protestants are not yet permitted peaceably to worship the God whose consolations they so eminently need. In the Department of Herault, at Villeveyrac, Courmonteral, Pignan, and other communes, they are equally interdicted and oppressed; and every where they are disarmed, excluded from the National Guard, and deprived of all influence and office, except where their knowledge of local business renders it necessary that they should occupy some inferior stations.

Such, in the summer of 1817, is the condition of the persecuted Protestants of the South.

Collections and Donations received since the last Publication.

P. A. by the Secretary	-	£50	0	0	Rev. Andw. Lothian, Edinb.	£1	1	0	
Rev. J. Hawkins, Warley	-	0	5	0	— Christ. Anderson, Do.	1	1	0	
Mr. James Cross, Exeter	-	1	0	0	Wm. Braidwood, Esq.	Do.	1	0	0
W. F. Rawson, Esq. Notts.	-	2	2	0	Wm. M'Lean, Esq.	Do.	1	1	0
Three Friends at St. Ive's	-	3	1	0	Walter Brown, Esq.	Do.	1	0	0
Friends, Forest Green Chap.					Charles Baxter, Esq.	Do.	1	1	0
Nailsworth, by Rev. Thos.					James Pillais, Esq.	Do.	1	1	0
Edkins	-	2	2	0	Francis Nalder, Esq.	Do.	1	1	0
Anonymous	-	0	3	0	Rev. Mr. Craig, Avonbridge	1	1	0	
Rev. Mr. Pickering's Congre-					Sam. Paterson, Esq. Lindsay-				
gation, Ilkeston	-	4	9	6	lands	-	1	1	0
S. H. R. and Friends	-	8	11	0	Wm. Trotter, Esq. Edinb.	3	3	0	
Rev. Mr. Davis, Neath	-	1	1	0	Rev. Dr. Fleming	Do.	1	1	0
A Lady, by Hepshy	-	2	2	0	— Dr. M'Culloch, Dairsie	1	1	0	
Rev. Mr. Davies's Con. Ha-					Collected by Rev. N. Dou-				
verfordwest	-	3	0	0	glas, Glasgow	-	10	5	0
Rev. Dr. Waugh	-	1	1	0	John Donaldson, Esq. Edin.	1	1	0	
Na. Symoun	-	20	0	0	Mr. George Caw	Do.	1	1	0
Mr. John Fordham, Royston	1	1	0		A. H. by Dr. M'Crie	-	0	15	0
Mr. George Fordham, Odsey	1	1	0		W. L. by Ditto	-	0	7	6
B. S.	-	30	0	0	J. A. by Ditto	-	0	5	0
Rev. James Pringle's Con.					H. C. N.	-	7	7	0
Kinclaven	-	9	0	0	Mr. John Lindsay	-	1	0	0
— John Jamieson's Con.					Mr. John Anderson	-	2	2	0
Methven	-	7	0	0	Mr. Rob. Holden, Garleton	1	1	0	
— W. Beath's Con. Pit-					Mr. S. Brown, Haddington	1	1	0	
cairn Green	-	4	0	0	Collected by Miss Gordon, Dumfries.				
— John Macara's Con.					H. M. M.	-	2	0	0
Pathstrinehill	-	2	13	6	Miss Bell	-	0	0	0
— John Wallace's Con.					R. N. S.	-	1	1	0
Dumblaine	-	3	11	6	Dr. Duncan	-	0	5	6
— Mr. Start's Con. East					Mr. Taylor	-	0	10	6
Grinstead	-	9	7	5	Mrs. Maxwell	-	0	10	6
— Geo. Wright, Markinch	1	1	0		Mr. Baillie	-	0	5	0
Mr. Alex. Johnstone, Edinb.	0	10	6		Rev. Mr. Inglis	-	1	1	0
Dr. David Brewster, Do.	-	1	1	0	Mrs. Gilchrist	-	1	1	0
Wm. Inglis, Esq. Middleton	1	1	0		Mr. Layley, by Rev. J. Par-				
James Bridges, Esq. W. S.	1	1	0		ker, Barking	-	1	1	0